SELECTED PAPAL ENCYCLICALS AND LETTERS

1896-1931

SELECTED
PAPAL
ENCYCLICALS
AND LETTERS

VOL. I

1896 to 1931

With a Foreword by
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Foreword

So large has been the demand for the bound volume of Selected Papal Encyclicals and Letters (1928-1932) which the Catholic Truth Society issued in 1932 and again in a slightly revised form in 1933 that the Committee has decided to add to the number of papal documents and thus to form two volumes. Whilst the vast majority of these belong to the pontificate of our late Holy Father, Pope Pius XI, the opportunity has been taken of adding three earlier documents, two of Leo XIII and one of Benedict XV, which have a special interest. None of these, however, is contained in the other volume of papal documents, issued by the Catholic Truth Society, under the title of "The Pope and the People," which still remains as a separate collection especially adapted to the use of students of social problems.

The order followed is chronological. The documents are printed in the order in which they were issued, and the variety of subjects treated is a vivid illustration of the wideness of the responsbiliities and the heavy burden of the cares of the Apostolic See.

We do not propose to go through all the titles of the letters as they can be read at a glance in the table of contents. It is noteworthy, however, that whereas the first volume contains teaching on various aspects of the Christian life and the propagation of the faith, the second reflects more especially the grievous attacks that the Church has had to face during recent years. Thus the atheistic movement symbolized by Moscow, and its

repercussions in Mexico and Spain, form the subject-matter of papal pronouncements, and also the dangers which threaten the Church in Germany. Yet even in the midst of strife the Holy Father was able to continue his normal work of guiding the spiritual activities of his flock, and thus he gave us the beautiful encyclical on the Catholic Priesthood.

As this is a collection of already existing pamphlets it has been impossible to ensure uniformity of print or continuity of pagination, but nevertheless we are confident that these volumes will prove as welcome and as useful as their predecessors.

P. E. HALLETT
Vice-Chairman, C.T.S. Committee

St. John's Seminary,
Wonersh

April 1939

Letter Apostolic
of His Holiness Leo XIII

By Divine Providence Pope

Concerning Anglican Orders

(*APOSTOLICÆ CURÆ*)

LONDON:
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INTRODUCTION

THE importance of Pope Leo XIII's doctrinal decision, promulgated on September 13, 1896, that Orders in the Anglican Church are, in contrast with the Catholic Sacrament, "absolutely null and utterly void," has not grown less during the years since its appearance, for, although it has settled the question for Catholics once for all, certain Anglicans, thinking little, in any case, of the deadly sin of schism and knowing that the claim of the Establishment to be considered part of Christ's Church stands or falls with its unbroken continuity with Catholicism as it existed in England before the reign of Elizabeth, still cling, against all history and logic, to a belief, the loss of which would turn them into a mere non-sacerdotal sect. And their determination to reject the Pope's decision becomes the stronger, as they are preparing to celebrate the centenary of the origin of that Oxford Movement which, they consider, recovered for their Church its Catholic character. Accordingly, the Catholic Truth Society thinks it opportune to re-issue its authorised translation of the famous Bull, whilst mentioning some subsequent events which throw its scope and character into still clearer light and which emphasise the impossibility of its recall. There, as elsewhere in our controversy with Catholic-minded Anglicans, the truest charity is not to withhold the entire truth. So long as they fancy that there is

the slightest chance of their Orders being recognised as valid by the Catholic Church in communion with Rome, even though such recognition would not restore them to the Fold, so long will their natural tendency be to cleave to the object of their loyalty and love, the "Church of their baptism." The first step in their conversion must be a serious doubt as to the security of their position. Moreover, the recent action of certain Eastern Churches, whatever be their motive or competence, in proclaiming that, in spite of Rome's decision, Anglican Orders *are* valid, is doing something to confirm them in their pathetic delusion and to delay their return to the Church of their ancestors. We must rejoice that, in contradiction to the general tradition of their body and the present belief of the majority of its adherents, these self-styled "Anglo-Catholics" have regained the Catholic conception of Orders, for that belief will surely render more intense their desire to be certain that they have real access to the graces of the great Eucharistic Sacrament and Sacrifice—a certainty which is, however one looks at it, wholly unattainable in their present state.

A few words, therefore, on what preceded and what followed the publication of *Apostolicæ Curæ* will here be in place, for, like all discussions about dogmas of faith, the net result has been to make more precise and definite the traditional teaching of the Church. It is well known that Pope Leo XIII consented to a re-opening of the question of Anglican Orders, not because Catholics had begun to doubt the propriety of the universal practice of the Church in treating them as invalid, but because certain Anglicans, supported by some Catholic theologians, asserted that, whilst some old adverse arguments were now acknowledged to be

inadmissible, historical research had revealed new reasons for believing in their validity. Accordingly a Commission was set up in Rome in 1896, on which those Catholic experts who thought that a case had been made out for the validity of the Orders had equal representation with those of the opposite view, besides being " briefed " by the foremost Anglican authorities. But the case was practically decided before the Commission began its sittings. A discovery made by Dom Aidan (afterwards Cardinal) Gasquet in the Vatican Archives the year before revealed the fact, which had been lost sight of by both sides, that Anglican Orders had previously been examined and condemned by Rome. The Bull *Præclara carissimi*, issued by Paul IV on June 20, 1555, to Cardinal Pole his Legate in England, together with a subsequent explanatory Brief, put beyond all doubt that all consecrations and ordinations performed according to the Edwardine Ordinal of 1552 were then held to be null and void by the Holy See. Ignorance of the existence of these documents, and the possibility, therefore, of saying that contemporary Catholic authority had never explicitly condemned the Edwardine Orders, had grievously misled their supporters, Catholics as well as others. The revelation of this contemporaneous decision had the effect of putting such historical problems as the consecration of Barlow, the Lambeth Register, and the Tradition of the Instruments, out of debate. Parker, on whose Orders those of all Anglican Bishops depend, was shown to have never been validly consecrated and, therefore, could neither make Bishops or priests for the Elizabethan Church.

The reiteration by Pope Leo of his predecessor's condemnation was, of course, the signal for a vehement

controversy. It was only natural that some of the Anglican hierarchy should protest against a judgment which, in the eyes of those who believed in the *Sacerdotium,* although not in the eyes of the Protestant world, put them altogether outside the Apostolical succession. A *Responsio* addressed to " the whole Body of Bishops of the Catholic Church," and signed by the Archbishops of Canterbury and York, was composed by Bishop John Wordsworth of Salisbury, and it drew forth in turn a *Vindication of the Bull* from the English Catholic Hierarchy—a valuable re-statement of the Catholic doctrine of the Eucharist and of the significance of the proceedings of Pole in reconciling England to the Holy See. Followed then the usual war of pamphlets from both sides. But the Anglican Church as a whole was unaffected by these polemics : the Evangelical section then, as probably now, far out-numbering the rest, realised that the Pope was only confirming what they themselves had always held—that the Elizabethan Church had effectively rejected both the Mass and a sacrificing priesthood—whereas the disappointed " Anglo-Catholics " took refuge in the vain hope that another Pope " better instructed " might reverse the decision of Leo. Moreover, a very small section of foreign Catholics, favourable to the Anglican view, showed some reluctance to give up their contentions—a reluctance which had the happy result of causing the Pope, in a letter addressed to the Cardinal Archbishop of Paris on Nov. 5, 1896, to make a formal declaration of his intention in issuing the Bull, which puts its definitive character beyond doubt. No Catholic can henceforward hold that a future Pope or Papal Commission may decide that Anglican Orders are not " absolutely null and utterly void." In view of pre-

vailing illusions, it may be well to put the salient points of this declaration on record once more. The Pope assures Cardinal Richard that his intention was to issue on the question of Anglican ordinations " a final judgement and complete solution " (causam . . . absolute judicare et penitus dirimere ") wherefore all Catholics must accept his decree with entire submission " as one forever determined, fixed, and irrevocable " (" tamquam perpetuo firmam, ratam, irrevocabilem "). Thus the decision in the Bull is a pronouncement on a " dogmatic fact," and, as the Jansenistic controversy proved, the Holy See claims the right to decide infallibly on dogmatic facts, as well as on the dogmas with which they are essentially connected.

The general grounds on which Anglican Orders are to be rejected as invalid are summarised in the Apostolic Letter : those Catholics who wish to study the question in more detail may be referred to Mgr. Barnes's collection of relative documents called " The Popes and the Ordinal " which has a valuable historical introduction, and to the " Vindication of the Bull ' Apostolicæ Curæ ' ," published by Messrs. Longmans for the Catholic Hierarchy.

JOSEPH KEATING, S.J.

June 12, 1932.

LEO, BISHOP,

Servant of the Servants of God

In Perpetual Remembrance

We have dedicated to the welfare of the noble English nation no small portion of the Apostolic care and charity by which, helped by His grace, We endeavour to fulfil the office and follow in the footsteps of "*The Great Shepherd of the Sheep,*"* Our Lord Jesus Christ. The Letter which last year We sent to "*the English seeking the Kingdom of Christ in the unity of the faith*" is a special witness of Our goodwill towards England. In it We recalled the memory of the ancient union of her people with Mother Church, and We strove to hasten the day of a happy reconciliation by stirring up men's hearts to offer diligent prayer to God. And, again, more recently, when it seemed good to Us to treat more fully the Unity of the Church in a general Letter, England had not the last place in Our mind, in the hope that Our teaching might both strengthen Catholics and bring the saving light to those divided from Us.

It is pleasing to acknowledge the generous way in which Our zeal and plainness of speech, inspired by no mere human motives, have met the approval of the English people; and this testifies not less to their courtesy than to the solicitude of many for their eternal salvation.

Reasons for Reopening the Question

1. With the same mind and intention We have now determined to turn Our consideration to a matter of no less importance, which is closely connected with the same subject and with Our desires. For

* Heb. xiii. 20.

already the general belief, confirmed more than once by the action and constant practice of the Church, maintained that when in England, shortly after it was rent from the centre of Christian unity, a new rite for conferring Holy Orders was publicly introduced under Edward VI, the true Sacrament of Orders, as instituted by Christ, lapsed, and with it the hierarchical succession. For some time, however, and in these last years especially, a controversy has sprung up as to whether the Sacred Orders conferred according to the Edwardine Ordinal possessed the nature and effect of a sacrament ; those in favour of the absolute validity, or of a doubtful validity, being not only certain Anglican writers, but some few Catholics, chiefly non-English. The consideration of the excellency of the Christian priesthood moved Anglican writers in this matter, desirous as they were that their own people should not lack the twofold power over the Body of Christ. Catholic writers were impelled by a wish to smooth the way for the return of Anglicans to holy unity. Both, indeed, thought that in view of studies brought up to the level of recent research, and of new documents rescued from oblivion, it was not inopportune to re-examine the question by Our authority. And We, not disregarding such desires and opinions, and, above all, obeying the dictates of Apostolic charity, have considered that nothing should be left untried that might in any way tend to preserve souls from injury or procure their advantage.

Prescribed Method of Examination*

2. It has, therefore, pleased Us graciously to permit the cause to be re-examined, so that through the extreme care taken in the new examination, all

* These paragraph headings have been introduced for the convenience of the English reader.

doubt, or even shadow of doubt, should be removed for the future. To this end We commissioned a certain number of men noted for their learning and ability, whose opinions in this matter were known to be divergent, to state the grounds of their judgments in writing. We then, having summoned them to Our person, directed them to interchange writings and further to investigate and discuss all that was necessary for a full knowledge of the matter. We were careful also that they should be able to re-examine all documents bearing on this question which were known to exist in the Vatican archives, to search for new ones, and even to have at their disposal all acts relating to this subject which are preserved by the Holy Office—or, as it is called, the Supreme Council—and to consider whatever had up to this time been adduced by learned men on both sides. We ordered them, when prepared in this way, to meet together in special sessions. These to the number of twelve were held under the presidency of one of the Cardinals of the Holy Roman Church, appointed by Ourselves, and all were invited to free discussion. Finally, We directed that the acts of these meetings, together with all other documents, should be submitted to Our Venerable Brethren, the Cardinals of the same Council, so that when all had studied the whole subject, and discussed it in Our presence, each might give his opinion.

Previous Decisions—Julius III and Paul IV

3. This order for discussing the matter having been determined upon, it was necessary, with a view to forming a true estimate of the real state of the question, to enter upon it, after careful inquiry as to how the matter stood in relation to the prescription and settled custom of the Apostolic See, the origin and

force of which custom it was undoubtedly of great importance to determine. For this reason, in the first place, the principal documents in which Our predecessors, at the request of Queen Mary, exercised their special care for the reconciliation of the English Church, were considered. Thus Julius III sent Cardinal Reginald Pole, an Englishman, and illustrious in many ways, to be his Legate *a latere* for the purpose, " as his angel of peace and love," and gave him extraordinary and unusual mandates or faculties and directions for his guidance. These Paul IV confirmed and explained.

And here, to interpret rightly the force of these documents, it is necessary to lay it down as a fundamental principle that they were certainly not intended to deal with an abstract state of things, but with a specific and concrete issue. For since the faculties given by these Pontiffs to the Apostolic Legate had reference to England only, and to the state of religion therein, and since the rules of action were laid down by them at the request of the said Legate, they could not have been mere directions for determining the necessary conditions for the validity of Ordinations in general. They must pertain directly to providing for Holy Orders in the said kingdom, as the recognised condition of the circumstances and times demanded. This, besides being clear from the nature and form of the said documents, is also obvious from the fact that it would have been altogether irrelevant to thus instruct the Legate—one whose learning had been conspicuous in the Council of Trent—as to the conditions necessary for the bestowal of the Sacrament of Orders.

To all rightly estimating these matters it will not be difficult to understand why, in the Letters of Julius III issued to the Apostolic Legate on March 8, 1554, there

is a distinct mention, first of those who, "*rightly and lawfully promoted*," might be maintained in their Orders; and then of others who, "*not promoted to Sacred Orders*," might "*be promoted if they were found to be worthy and fitting subjects*." For it is clearly and definitely noted, as indeed was the case, that there were two classes of men: the first those who had really received Sacred Orders, either before the secession of Henry VIII, or, if after it and by ministers infected by error and schism, still according to the accustomed Catholic rite; the second, those who were initiated according to the Edwardine Ordinal, who on that account could be *promoted*, since they had received an ordination which was null. And that the mind of the Pope was this and nothing else is clearly confirmed by the Letter of the said Legate (January 29, 1555), sub-delegating his faculties to the Bishop of Norwich. Moreover, what the Letters of Julius III themselves say about freely using the Pontifical faculties, even in behalf of those who had received their consecration "*minus rite* and not according to the accustomed form of the Church," is to be especially noted. By this expression those only could be meant who had been consecrated according to the Edwardine rite, since besides it and the Catholic form there was then no other in England.

This becomes even still clearer when we consider the legation which, on the advice of Cardinal Pole, the Sovereign Princes, Philip and Mary, sent to the Pope in Rome in the month of February 1555. The royal ambassadors—three men "most illustrious and endowed with every virtue," of whom one was Thomas Thirlby, Bishop of Ely—were charged to inform the Pope more fully as to the religious condition of the country, and especially to beg that he would ratify and confirm what

the Legate had been at pains to effect, and had succeeded in effecting, towards the reconciliation of the kingdom with the Church. For this purpose all the necessary written evidence and the pertinent parts of the new Ordinal were submitted to the Pope. The Legation having been splendidly received, and their evidence having been "diligently discussed" by several of the Cardinals, "after mature deliberation," Paul IV issued his Bull *Præclara carissimi* on June 20 of that same year. In this, whilst giving full force and approbation to what Pole had done, it is ordered in the matter of the Ordination as follows: "*Those who have been promoted to Ecclesiastical Orders . . . . by any one but by a bishop validly and lawfully ordained are bound to receive those Orders again.*" But who those bishops not "*validly and lawfully ordained*" were had been made sufficiently clear by the foregoing documents and the faculties used in the said matter by the Legate; those, namely, who had been promoted to the Episcopate, as others to other Orders, "*not according to the accustomed form of the Church,*" or, as the Legate himself wrote to the Bishop of Norwich, "*the form and intention of the Church*" not having been observed. These were certainly those promoted according to the new form of rite, to the examination of which the Cardinals specially deputed had given their careful attention. Neither should the passage much to the point in the same Pontifical Letter be overlooked where, together with others needing dispensation, are enumerated those "*who had obtained as well Orders as benefices nulliter et de facto.*" For to obtain Orders *nulliter* means the same as by an act null and void, that is, *invalid*, as the very meaning of the word and as common parlance require. This is especially clear

when the word is used in the same way about Orders as about "ecclesiastical benefices." These, by the undoubted teaching of the sacred canons, were clearly null if given with any vitiating defect. Moreover, when some doubted as to who, according to the mind of the Pontiff, could be called and considered bishops "*validly and lawfully ordained*," the said Pope shortly after, on October 30, issued further Letters in the form of a Brief, and said: "*We, wishing to remove the doubt and to provide opportunely for the peace of conscience of those who during the schism were promoted to Orders, by expressing more clearly the mind and intention which We had in the aforesaid Letters, declare that only those Bishops and Archbishops who were not ordained and consecrated in the form of the Church cannot be said to have been validly and lawfully ordained.*" Unless this declaration had applied to the actual case in England—that is to say, to the Edwardine Ordinal—the Pope would certainly have done nothing by these last Letters for the removal of doubt and the restoration of peace of conscience. Further, it was in this sense that the Legate understood the documents and commands of the Apostolic See and duly and conscientiously obeyed them; and the same was done by Queen Mary and the rest who helped to restore Catholicism to its former state.

Invariable Practice of the Holy See

4. The authority of Julius III and of Paul IV, which We have quoted, clearly shows the origin of that practice which has been observed without interruption for more than three centuries, that Ordinations conferred according to the Edwardine rite should be considered null and void. This practice is fully proved by the numerous cases of absolute re-ordination according to the Catholic rite even in Rome. In the

observance of this practice we have a proof directly affecting the matter in hand. For if by any chance doubt should remain as to the true sense in which these Pontifical documents are to be understood, the principle holds good that "*Custom is the best interpreter of law.*" Since in the Church it has ever been a constant and established rule that it is sacrilegious to repeat the Sacrament of Order, it never could have come to pass that the Apostolic See should have silently acquiesced and tolerated such a custom. But not only did the Apostolic See tolerate this practice, but approved and sanctioned it as often as any particular case arose which called for its judgment in the matter.

We adduce two facts of this kind out of many which have from time to time been submitted to the Supreme Council of the Holy Office. The first was (in 1684) of a certain French Calvinist, and the other (in 1704) of John Clement Gordon; both of whom had received their Orders according to the Edwardine ritual. In the first case, after a searching investigation, the consultors, not a few in number, gave in writing their answers—or, as they call it, their *vota*—and the rest unanimously agreed with their conclusion *for the invalidity of the Ordination*, and only on account of reasons of opportuneness did the Cardinals deem it well to answer by a *dilata* [viz., not to formulate the conclusion at the moment]. The same documents were called into use and considered again at the examination of the second case, and additional written statements of opinion were also obtained from consultors, and the most eminent doctors of the Sorbonne and of Douai were likewise asked for their opinion. No safeguard which wisdom and prudence could suggest to ensure the thorough sifting of the question was neglected.

Decree of Clement XI and its Importance

5. And here it is important to observe that although Gordon himself, whose case it was, and some of the consultors had adduced, amongst the reasons which went to prove the invalidity, the Ordination of Parker, according to their own ideas about it, in the delivery of the decision this reason was altogether set aside, as documents of incontestable authenticity prove. Nor, in pronouncing the decision, was weight given to any other reason than the "*defect of form and intention*"; and in order that the judgment concerning this form might be more certain and complete, precaution was taken that a copy of the Anglican Ordinal should be submitted to examination, and that with it should be collated the Ordination forms gathered together from the various Eastern and Western rites. Then Clement XI himself, with the unanimous vote of the Cardinals concerned, on the *Feria V*,* April 17, 1704, *decreed*: "John Clement Gordon shall be ordained from *the beginning and unconditionally* to all the Orders, even sacred Orders, and chiefly of priesthood, and in case he has not been confirmed he shall first receive the Sacrament of Confirmation." It is important to bear in mind that this judgment was in no wise determined by the omission of the *tradition of instruments*, for in such a case, according to the established custom, the direction would have been to repeat the Ordination *conditionally*;

* The term *Feria V* here used has a technical value. Ordinary meetings of the Supreme Council for the ratification of Decrees usually take place on the Wednesdays, and are marked *Feria IV*. But the special and solemn sessions, which in matters of graver import are held in the presence and under the presidency of the Pope himself, who thus in a special way makes the decisions his own, take place on Thursdays, and are marked *Feria V*.
Translator's Note.

and still more important it is to note that the judgment of the Pontiff applies universally to all Anglican Ordinations, because, although it refers to a particular case, it is not based upon any reason special to that case, but upon the defect of form, which defect equally affects all these Ordinations : so much so, that when similar cases subsequently came up for decision the same decree of Clement XI was quoted as the *norma*.

The Question already Definitely Settled

6. Hence it must be clear to every one that the controversy lately revived had been already definitely settled by the Apostolic See, and that it is to the insufficient knowledge of these documents that we must perhaps attribute the fact that any Catholic writer should have considered it still an open question. But, as We stated at the beginning, there is nothing We so deeply and ardently desire as to be of help to men of good will by showing them the greatest consideration and charity. Wherefore We ordered that the Anglican Ordinal, which is the essential point of the whole matter, should be once more most carefully examined.

The Anglican Ordinal

7. In the examination of any rite for the effecting and administering of a Sacrament, distinction is rightly made between the part which is *ceremonial* and that which is *essential*, usually called the *matter and form*. All know that the Sacraments of the New Law, as sensible and efficient signs of invisible grace, ought both to signify the grace which they effect, and effect the grace which they signify. Although the signification ought to be found in the whole essential rite—that is to say, in the matter and form—it still pertains chiefly to the form ; since the matter is a part which is not determined by itself, but

which is determined by the form. And this appears still more clearly in the Sacrament of Orders, the matter of which, in so far as We have to consider it in this case, is the imposition of hands, which indeed by itself signifies nothing definite, and is equally used for several Orders and for Confirmation. But the words which until recently were commonly held by Anglicans to constitute the proper form of priestly Ordination—namely, "*Receive the Holy Ghost,*" certainly do not in the least definitely express the Sacred Order of Priesthood, or its grace and power, which is chiefly the power "*of consecrating and of offering the true Body and Blood of the Lord*" (Council of Trent, Sess. XXIII, *de Sacr. Ord.*, Can. 1) in that sacrifice which is no "*bare commemoration of the Sacrifice offered on the Cross*" (*ibid.*, Sess. XXII, *de Sacrif. Missæ*, Can. 3). This form had indeed afterwards added to it the words "*for the office and work of a priest,*" etc.; but this rather shows that the Anglicans themselves perceived that the first form was defective and inadequate. But even if this addition could give to the form its due signification, it was introduced too late, as a century had already elapsed since the adoption of the Edwardine Ordinal; for, as the Hierarchy had become extinct, there remained no power of ordaining. In vain has help been recently sought for the plea of the validity of Orders from the other prayers of the same Ordinal. For, to put aside other reasons which show this to be insufficient for the purpose in the Anglican rite, let this argument suffice for all: from them has been deliberately removed whatever sets forth the dignity and office of the priesthood in the Catholic rite. That form consequently cannot be considered apt or sufficient for the Sacrament which omits what it ought essentially to signify.

The same holds good of Episcopal Consecration. For to the formula "*Receive the Holy Ghost,*" not only were the words "*for the office and work of a bishop,*" etc., added at a later period, but even these, as We shall presently state, must be understood in a sense different to that which they bear in the Catholic rite. Nor is anything gained by quoting the prayer of the preface *Almighty God*, since it in like manner has been stripped of the words which denote the *summum sacerdotium*. It is not here relevant to examine whether the Episcopate be a completion of the priesthood or an Order distinct from it, or whether when bestowed, as they say *per saltum*, on one who is not a priest, it has or has not its effect. But the Episcopate undoubtedly by the institution of Christ most truly belongs to the Sacrament of Orders and constitutes the sacerdotium in the highest degree, namely, that which by the teaching of the Holy Fathers and our liturgical customs is called the *summum sacerdotium, sacri ministerii summa*. So it comes to pass that, as the Sacrament of Orders and the true sacerdotium of Christ were utterly eliminated from the Anglican rite, and hence the sacerdotium is in no wise conferred truly and validly in the Episcopal consecration of the same rite, for the like reason, therefore, the Episcopate can in no wise be truly and validly conferred by it; and this the more so because among the first duties of the Episcopate is that of ordaining ministers for the Holy Eucharist and sacrifice.

The Mind and Aim of those who composed the Anglican Ordinal

8. For the full and accurate understanding of the Anglican Ordinal, besides what We have noted as to some of its parts, there is nothing more pertinent than to consider carefully the circumstances under which it was composed and publicly authorised. It

would be tedious to enter into details, nor is it necessary to do so, as the history of that time is sufficiently eloquent as to the animus of the authors of the Ordinal against the Catholic Church, as to the abettors whom they associated with themselves from the heterodox sects, and as to the end they had in view. Being fully cognisant of the necessary connection between faith and worship, between "*the law of believing and the law of praying*," under a pretext of returning to the primitive form they corrupted the liturgical order in many ways to suit the errors of the reformers. For this reason in the whole Ordinal not only is there no clear mention of the sacrifice, of consecration, of the sacerdotium, and of the power of consecrating and offering sacrifice, but, as We have just stated, every trace of these things, which had been in such prayers of the Catholic rite as they had not entirely rejected, was deliberately removed and struck out. In this way the native character—or spirit, as it is called—of the Ordinal clearly manifests itself. Hence, if, vitiated in its origin, it was wholly insufficient to confer Orders, it was impossible that in the course of time it could become sufficient, since no change had taken place. In vain those who, from the time of Charles I, have attempted to hold some kind of sacrifice or of priesthood, have made some additions to the Ordinal. In vain also has been the contention of that small section of the Anglican body formed in recent times, that the said Ordinal can be understood and interpreted in a sound and orthodox sense. Such efforts, We affirm, have been and are made in vain, and for this reason, that any words in the Anglican Ordinal, as it now is, which lend themselves to ambiguity, cannot be taken in the same sense as they possess in the Catholic rite. For once a new rite has been initiated in which,

as we have seen, the Sacrament of Orders is adulterated or denied, and from which all idea of consecration and sacrifice has been rejected, the formula "*Receive the Holy Ghost*" no longer holds good; because the Spirit is infused into the soul with the grace of the Sacrament, and the words "*for the office and work of a priest or bishop*" and the like no longer hold good, but remain as words without the reality which Christ instituted.

Several of the more shrewd Anglican interpreters of the Ordinal have perceived the force of this argument, and they openly urge it against those who take the Ordinal in a new sense and vainly attach to the Orders conferred thereby a value and efficacy which they do not possess. By this same argument is refuted the contention of those who think that the prayer *Almighty God, giver of all good things*, which is found at the beginning of the ritual action, might suffice as a legitimate form of Orders, even on the hypothesis that it might be held to be sufficient in a Catholic rite approved by the Church.

Catholic Doctrine of Intention

9. With this inherent *defect of form* is joined the *defect of intention*, which is equally essential to the Sacrament. The Church does not judge about the mind or intention in so far as it is something by its nature internal; but in so far as it is manifested externally she is bound to judge concerning it. When any one has rightly and seriously made use of the due form and the matter requisite for effecting or conferring the Sacrament, he is considered by the very fact to do what the Church does. On this principle rests the doctrine that a Sacrament is truly conferred by the ministry of one who is a heretic or unbaptised, provided the Catholic rite be employed. On the other hand, if the rite be

changed, with the manifest intention of introducing another rite not approved by the Church and of rejecting what the Church does, and what by the institution of Christ belongs to the nature of the Sacrament, then it is clear that not only is the necessary intention wanting to the Sacrament, but that the intention is adverse to and destructive of the Sacrament.

Decision of the Holy Office and the Pope's Final Decree

10. All these matters have been long and carefully considered by Ourselves and by Our Venerable Brethren, the Judges of the Supreme Council, of whom it has pleased Us to call a special meeting upon the *Feria V*, the 16th day of July last, upon the solemnity of Our Lady of Mount Carmel. They with one accord agreed that the question laid before them had been already adjudicated upon with full knowledge of the Apostolic See, and that this renewed discussion and examination of the issues had only served to bring out more clearly the wisdom and accuracy with which that decision had been made. Nevertheless We deemed it well to postpone a decision in order to afford time, both to consider whether it would be fitting or expedient that We should make a fresh authoritative declaration upon the matter, and to humbly pray for a fuller measure of Divine guidance. Then, considering that this matter of practice, although already decided, had been by certain persons, for whatever reason, recalled into discussion, and that thence it might follow that a pernicious error would be fostered in the minds of many who might suppose that they possessed the Sacrament and effects of Orders, where these are nowise to be found, it has seemed good to Us in the Lord to pronounce Our judgment.

Wherefore, strictly adhering in this matter to the

decrees of the Pontiffs, Our predecessors, and confirming them most fully, and, as it were, renewing them by Our authority, of Our own motion and certain knowledge We pronounce and declare that Ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void.

It remains for Us to say that even as We have entered upon the elucidation of this grave question in the name and in the love of the Great Shepherd, in the same We appeal to those who desire and seek with a sincere heart the possession of a hierarchy and of Orders. Perhaps until now aiming at the greater perfection of Christian virtue, and searching more devoutly the Divine Scriptures, and redoubling the fervour of their prayers, they have, nevertheless, hesitated in doubt and anxiety to follow the voice of Christ, which so long has interiorly admonished them. Now they see clearly whither He in His goodness invites them and wills them to come. In returning to His one only fold, they will obtain the blessings which they seek, and the consequent helps to salvation of which He has made the Church the dispenser and, as it were, the constant guardian and promoter of His Redemption amongst the nations. Then indeed "*they shall draw waters in joy from the fountains of the Saviour,*"* His wondrous Sacraments, whereby His faithful souls have their sins truly remitted and are restored to the friendship of God, are nourished and strengthened by the Heavenly Bread, and abound with the most powerful aids for their eternal salvation. May the God of Peace, the God of all consolation, in His infinite tenderness enrich and fill with all these blessings those who truly yearn for them.

We wish to direct Our exhortation and Our desires

* Isai. xii. 3.

in a special way to those who are ministers of religion in their respective communities. They are men who from their very office take precedence in learning and authority, and who have at heart the glory of God and the salvation of souls. Let them be the first in joyfully submitting to the Divine call, and obey it and furnish a glorious example to others. Assuredly with an exceeding great joy their Mother the Church will welcome them, and will cherish with all her love and care those whom the strength of their generous souls has amidst many trials and difficulties led back to her bosom. Nor could words express the recognition which this devoted courage will win for them from the assemblies of the brethren throughout the Catholic world, or what hope or confidence it will merit for them before Christ as their Judge, or what reward it will obtain from Him in the Heavenly Kingdom. And We ourselves in every lawful way shall continue to promote their reconciliation with the Church in which individuals and masses, as We ardently desire, may find so much for their imitation. In the meantime, by the tender mercy of the Lord Our God, We ask and beseech all to strive faithfully to follow in the open path of Divine Grace and Truth.

We decree that these Letters and all things contained therein shall not be liable at any time to be impugned or objected to by reason of fault or any other defect whatsoever of subreption or obreption of Our intention, but are and shall be always valid and in force, and shall be inviolably observed both juridically and otherwise, by all of whatsoever degree and pre-eminence; declaring null and void anything which in these matters may happen to be contrariwise attempted, whether wittingly or unwittingly, by any person whatsoever,

by whatsoever authority or pretext, all things to the contrary notwithstanding.

We will that there shall be given to copies of these Letters, even printed, provided that they be signed by a notary and sealed by a person constituted in ecclesiastical dignity, the same credence that would be given to the expression of Our will by the showing of these presents.

Given at Rome, at St Peter's, in the year of the Incarnation of Our Lord one thousand eight hundred and ninety-six, on the Ides of September in the nineteenth year of Our Pontificate.

C. Card. de Ruggiero.

A. Card. Bianchi,
pro-datarius.

VISA

Official of Despatch de Curia :
J. dell'Aquila Visconti

In Place of ✠ the Seal.

Registered in the Secretariate of Briefs,
I. Cugnoni.

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ENCYCLICAL LETTERS

OF HIS HOLINESS

POPE LEO XIII

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER LOCAL ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE

I. (**Divinum Illud**) — On the Presence and Wonderful Powers of the Holy Ghost

II. (**Annum Sacrum**)—On the Consecration of Mankind to the Sacred Heart of Jesus

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The translation of each Encyclical has been taken, by kind permission, from *The Tablet*.

THE HOLY GHOST

Venerable Brethren,

HEALTH AND APOSTOLIC BENEDICTION

That divine office which Jesus Christ received from His Father for the welfare of mankind, and most perfectly fulfilled, had for its final object to put man in possession of the eternal life of glory, and proximately during the course of ages to secure to them the life of divine grace, which is destined eventually to blossom into the life of heaven. Wherefore, our Saviour never ceases to invite, with infinite affection, all men, of every race and tongue, into the bosom of His Church: "Come ye all to Me," "I am the Life," "I am the Good Shepherd." Nevertheless, according to His inscrutable counsels, He did not will entirely to complete and finish this office Himself on earth, but as He had received it from the Father, so He transmitted it for its completion to the Holy Ghost. It is consoling to recall those assurances which Christ gave to the body of His disciples a little before He left the earth: "It is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you."[1] In these words He gave as the chief reason of His departure and His return to the Father, the advantage which would most certainly accrue to His followers from the coming of the Holy Ghost, and, at the same time, He made it clear that the Holy Ghost is equally sent by—and therefore proceeds from—Himself and the Father; that He would complete, in His office of Inter-

[1] 1 John xvi. 7.

cessor, Consoler, and Teacher, the work which Christ Himself had begun in His mortal life. For, in the redemption of the world, the completion of the work was by Divine Providence reserved to the manifold power of that Spirit, who, in the creation, "adorned the heavens"[1] and "filled the whole world."[2]

The Two Principal Aims of Our Pontificate

Now We have earnestly striven, by the help of His grace, to follow the example of Christ, our Saviour, the Prince of Pastors, and the Bishop of our Souls, by diligently carrying on His office, entrusted by Him to the Apostles and chiefly to Peter, "whose dignity faileth not, even in his unworthy successor."[3] In pursuance of this object We have endeavoured to direct all that We have attempted and persistently carried out during a long pontificate towards two chief ends: in the first place, towards the restoration, both in rulers and peoples, of the principles of the Christian life in civil and domestic society, since there is no true life for men except from Christ; and, secondly, to promote the reunion of those who have fallen away from the Catholic Church either by heresy or by schism, since it is most undoubtedly the will of Christ that all should be united in one flock under one Shepherd. But now that We are looking forward to the approach of the closing days of Our life, Our soul is deeply moved to dedicate to the Holy Ghost, who is the life-giving Love, all the work We have done during Our pontificate, that He may bring it to maturity and fruitfulness. In order the better and more fully to carry out this Our intention, We have resolved to address you at the approaching sacred season of Pentecost concerning the indwelling and miraculous power of the

[1] Job xxvi. 13. [2] Wisdom i. 7.

[3] St Leo the Great, Sermon ii, On the Anniversary of his Election.

Holy Ghost; and the extent and efficiency of His action, both in the whole body of the Church and in the individual souls of its members, through the glorious abundance of His divine graces. We earnestly desire that, as a result, faith may be aroused in your minds concerning the mystery of the adorable Trinity, and especially that piety may increase and be inflamed towards the Holy Ghost, to whom especially all of us owe the grace of following the paths of truth and virtue; for, as St Basil said: "Who denieth that the dispensations concerning man, which have been made by the great God and our Saviour, Jesus Christ, according to the goodness of God, have been fulfilled through the grace of the Spirit?"[1]

The Catholic Doctrine of the Blessed Trinity

Before We enter upon this subject, it will be both desirable and useful to say a few words about the Mystery of the Blessed Trinity. This dogma is called by the doctors of the Church "the substance of the New Testament," that is to say, the greatest of all mysteries, since it is the fountain and origin of them all. In order to know and contemplate this mystery, the angels were created in Heaven and men upon earth. In order to teach more fully this mystery, which was but foreshadowed in the Old Testament, God Himself came down from the angels unto men: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him."[2] Whosoever then writes or speaks of the Trinity must keep before his eyes the prudent warning of the Angelic Doctor: "When we speak of the Trinity, we must do so with caution and modesty, for, as St Augustine saith, nowhere else are more dangerous errors made,

[1] Of the Holy Ghost, c. xvi, v. 39.

[2] John i. 18.

or is research more difficult, or discovery more fruitful."[1] The danger that arises is lest the Divine Persons be confounded one with the other in faith or worship, or lest the one Nature in them be separated: for "This is the Catholic Faith, that we should adore one God in Trinity and Trinity in Unity." Therefore Our predecessor Innocent XII absolutely refused the petition of those who desired a special festival in honour of God the Father. For, although the separate mysteries connected with the Incarnate Word are celebrated on certain fixed days, yet there is no special feast on which the Word is honoured according to His Divine Nature alone. And even the Feast of Pentecost was instituted in the earliest times, not simply to honour the Holy Ghost in Himself, but to commemorate His coming, or His external mission. And all this has been wisely ordained, lest from distinguishing the Persons men should be led to distinguish the Divine Essence. Moreover the Church, in order to preserve in her children the purity of faith, instituted the Feast of the Most Holy Trinity, which John XII afterwards extended to the Universal Church. He also permitted altars and churches to be dedicated to the Blessed Trinity, and, with the divine approval, sanctioned the Order of the Ransom of Captives, which is especially devoted to the Blessed Trinity and bears its name. Many facts confirm its truths. The worship paid to the saints and angels, to the Mother of God, and to Christ Himself, finally redounds to the honour of the Blessed Trinity. In prayers addressed to one person, there is also mention of the others; in the litanies after the individual Persons have been separately invoked, a common invocation of all is added: all psalms and hymns conclude with the doxology to the Father, Son, and Holy Ghost: blessings, sacred rites, and sacraments are either accompanied or concluded by the

[1] Summa Th. Ia., q. XXXI, a. 2. St Aug., De Trin., l. 1, c. 3.

invocation of the Blessed Trinity. This was already foreshadowed by the Apostle in those words: "For of Him, and by Him, and in Him, are all things: to Him be glory for ever,"[1] thereby signifying both the Trinity of Persons and the Unity of Nature: for as this is one and the same in each of the Persons, so to each is equally owing supreme glory, as to one and the same God. St Augustine commenting upon this testimony writes: "The words of the Apostle, of Him, and by Him, and in Him, are not to be taken indiscriminately; of Him refers to the Father, by Him to the Son, in Him to the Holy Ghost."[2] The Church is accustomed to attribute most fittingly to the Father those works of the Divinity in which power excels, to the Son those in which wisdom excels, and those in which love excels to the Holy Ghost. Not that all perfections and external operations are not common to the Divine Persons; for "The operations of the Trinity are indivisible, even as the essence of the Trinity is indivisible";[3] because as the three Divine Persons "are inseparable, so do They act inseparably."[4] But by a certain comparison, and a kind of affinity between the operations and the properties of the Persons, these operations are attributed or, as it is said, "appropriated" to one Person rather than to the others. "Just as we make use of the traces of similarity or likeness which we find in creatures for the manifestation of the Divine Persons, so do we use Their essential attributes; and this manifestation of the Persons by Their essential attributes is called appropriation."[5] In this manner the Father, who is "the principle of the whole God-head,"[6] is also the efficient cause of all things, of the

[1] Rom. xi. 36.
[2] St Aug., De Trin., L. 6, c. 10; L. 1, c. 6.
[3] St Aug., De Trin., L. 1, cc. 4-5.
[4] St Aug., *ib.*
[5] Summa Th. Ia., q. XXXIX, a. 7.
[6] St Aug., De Trin., L. 4, c. 20.

Incarnation of the Word, and the sanctification of souls: "of Him are all things": of Him, referring to the Father. But the Son, the Word, the Image of God, is also the exemplar cause, whence all creatures borrow their form and beauty, their order and harmony. He is for us the Way, the Truth, and the Life; the Reconciler of man with God. "By Him are all things": by Him, referring to the Son. The Holy Ghost is the ultimate cause of all things, since, as the will and all other things finally rest in their end, so He, who is the Divine Goodness and the Mutual Love of the Father and Son, completes and perfects, by His strong yet gentle power, the secret work of man's eternal salvation. "In Him are all things": in Him, referring to the Holy Ghost.

The Holy Ghost and the Incarnation

Having thus paid the due tribute of faith and worship owing to the Blessed Trinity, and which ought to be more and more inculcated upon the Christian people, we now turn to the exposition of the power of the Holy Ghost. And, first of all, we must look to Christ, the Founder of the Church and the Redeemer of our race. Among the external operations of God, the highest of all is the mystery of the Incarnation of the Word, in which the splendour of the divine perfections shines forth so brightly that nothing more sublime can even be imagined, nothing else could have been more salutary to the human race. Now this work, although belonging to the whole Trinity, is still appropriated especially to the Holy Ghost, so that the Gospels thus speak of the Blessed Virgin: "She was found with child of the Holy Ghost," and "that which is conceived in her is of the Holy Ghost."[1] And this is rightly attributed to Him who is the love of the Father and the

[1] Matt. i. 18, 20.

Son, since this "great mystery of piety"[1] proceeds from the infinite love of God towards man, as St John tells us: "God so loved the world as to give His only begotten Son."[2] Moreover, human nature was thereby elevated to a personal union with the Word; and this dignity is given, not on account of any merits, but entirely and absolutely through grace, and therefore, as it were, through the special gift of the Holy Ghost. On this point, St Augustine writes: "This manner in which Christ was born of the Holy Ghost indicates to us the grace of God, by which humanity, with no antecedent merits, at the first moment of its existence, was united with the Word of God, by so intimate a personal union, that He, who was the Son of Man, was also the Son of God, and He, who was the Son of God, was also the Son of Man."[3] By the operation of the Holy Spirit, not only was the conception of Christ accomplished, but also the sanctification of His soul, which, in Holy Scripture, is called His "anointing."[4] Wherefore all His actions were "performed in the Holy Ghost,"[5] and especially the sacrifice of Himself: "Christ, through the Holy Ghost, offered Himself without spot to God."[6] Considering this, no one can be surprised that all the gifts of the Holy Ghost inundated the soul of Christ. In Him resided the absolute fullness of grace, in the greatest and most efficacious manner possible; in Him were all the treasures of wisdom and knowledge, graces *gratis datae*, virtues, and all other gifts foretold in the prophecies of Isaias,[7] and also signified in that miraculous dove which appeared at the Jordan, when Christ, by His baptism, consecrated its waters for a new sacrament. On this the words of St Augustine may appropriately be quoted: "It would be absurd to say that

[1] 1 Tim. iii. 16. [2] John iii. 16.
[3] Enchir. c. xl.; Summa Th. IIIa., q. XXXII. a.1.
[4] Acts x. 38. [5] St Basil, de Sp.S., c.XVI [6] Heb. ix, 14.
[7] Is. iv. 1; xi. 23.

Christ received the Holy Ghost when He was already thirty years of age, for He came to His baptism without sin, and therefore not without the Holy Ghost. At this time, then (that is, at His baptism), He was pleased to prefigure His Church, in which those especially who are baptized receive the Holy Ghost."[1] Therefore, by the conspicuous apparition of the Holy Ghost over Christ and by His invisible power in His soul, the twofold mission of the Spirit is foreshadowed, namely, His outward and visible mission in the Church, and His secret indwelling in the souls of the just.

The Holy Ghost and the Church

The Church which, already conceived, came forth from the side of the second Adam in His sleep on the Cross, first showed herself before the eyes of men on the great day of Pentecost. On that day the Holy Ghost began to manifest His gifts in the mystic body of Christ, by that miraculous outpouring already foreseen by the prophet Joel,[2] for the Paraclete "sat upon the apostles as though new spiritual crowns were placed upon their heads in tongues of fire."[3] Then the Apostles "descended from the mountain," as St John Chrysostom writes, "not bearing in their hands tables of stone like Moses, but carrying the Spirit in their mind, and pouring forth the treasure and the fountain of doctrines and graces."[4] Thus was fully accomplished that last promise of Christ to His Apostles of sending the Holy Ghost, who was to complete and, as it were, to seal the deposit of doctrine committed to them under His inspiration. "I have yet many things to say to you, but you cannot bear them now; but when He, the Spirit of Truth, shall come, He will teach you all truth."[5] For He who is

[1] St Aug., De Trin., L. 15, c. 26.
[2] Joel ii. 28–29. [3] St Cyril, Hier. Catech. 17.
[4] In Matt. Hom. I, 2 Cor. iii. 3. [5] John xvi. 12–13.

the Spirit of Truth, inasmuch as He proceedeth both from the Father, who is the eternally True, and from the Son, who is the substantial Truth, receiveth from each both His essence and the fullness of all truth. This truth He communicates to His Church, guarding her by His all-powerful help from ever falling into error, and aiding her to foster daily more and more the germs of divine doctrine and to make them fruitful for the welfare of the peoples. And since the welfare of the peoples, for which the Church was established, absolutely requires that this office should be continued for all time, the Holy Ghost perpetually supplies life and strength to preserve and increase the Church. "I will ask the Father, and He will give you another Paraclete, that He may abide with you for ever, the Spirit of Truth."[1]

By Him the bishops are constituted, and by their ministry are multiplied not only the children, but also the fathers—that is to say, the priests—to rule and feed the Church by that Blood wherewith Christ has redeemed her. "The Holy Ghost hath placed you bishops to rule the Church of God, which He hath purchased with His own Blood."[2] And both bishops and priests, by the miraculous gift of the Spirit, have the power of absolving sins, according to those words of Christ to the Apostles: "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose you shall retain they are retained."[3] That the Church is a divine institution is most clearly proved by the splendour and glory of those gifts and graces with which she is adorned, and whose author and giver is the Holy Ghost. Let it suffice to state that, as Christ is the Head of the Church, so is the Holy Ghost her soul. "What the soul is in our body, that is the Holy Ghost in Christ's body, the Church."[4] This being so, no further

[1] John xiv. 16, 17. [2] Acts xx. 28. [3] John xx. 22, 23.
[4] St Aug. Serm. 187, de Temp.

and fuller "manifestation and revelation of the Divine Spirit" may be imagined or expected; for that which now takes place in the Church is the most perfect possible, and will last until that day when the Church herself, having passed through her militant career, shall be taken up into the joy of the saints triumphing in heaven.

The Holy Ghost in the Souls of the Just

The manner and extent of the action of the Holy Ghost in individual souls is no less wonderful, although somewhat more difficult to understand, inasmuch as it is entirely invisible. This outpouring of the Spirit is so abundant, that Christ Himself, from whose gift it proceeds, compares it to an overflowing river, according to those words of St John: "He that believeth in Me, as the Scripture saith, out of his midst shall flow rivers of living water"; to which testimony the Evangelist adds the explanation: "Now this He said of the Spirit which they shall receive who believed in Him."[1] It is indeed true that in those of the just who lived before Christ, the Holy Ghost resided by grace, as we read in the Scriptures concerning the prophets, Zachary, John the Baptist, Simeon, and Anna; so that on Pentecost the Holy Ghost did not communicate Himself in such a way "as then for the first time to begin to dwell in the saints, but by pouring Himself forth more abundantly; crowning, not beginning His gifts; not commencing a new work, but giving more abundantly."[2] But if they also were numbered among the children of God, they were in a state like that of servants, for "as long as the heir is a child he differeth nothing from a servant, but is under tutors and governors."[3] Moreover, not only was their justice derived from the merits of Christ who was to come, but the communication of the Holy Ghost

[1] John vii. 38, 39. [2] St Leo the Great, Hom. iii, de Pentec.
[3] Gal. iv. 1, 2.

after Christ was much more abundant, just as the price surpasses in value the earnest and the reality excels the image. Wherefore St John declares: "As yet the Spirit was not given, because Jesus was not yet glorified."[1] So soon, therefore, as Christ, "ascending on high," entered into possession of the glory of His Kingdom which He had won with so much labour, He munificently opened out the treasures of the Holy Ghost: "He gave gifts to men."[2] For "that giving or sending forth of the Holy Ghost after Christ's glorification was to be such as had never been before; not that there had been none before, but it had not been of the same kind."[3]

Human nature is by necessity the servant of God: "The creature is a servant; we are the servants of God by nature."[4] On account, however, of original sin, our whole nature had fallen into such guilt and dishonour that we had become enemies to God. "We were by nature the children of wrath."[5] There was no power which could raise us and deliver us from this ruin and eternal destruction. But God, the Creator of mankind and infinitely merciful, did this through His only begotten Son, by whose benefit it was brought about that man was restored to that rank and dignity whence he had fallen, and was adorned with still more abundant graces. No one can express the greatness of this work of divine grace in the souls of men. Wherefore, both in Holy Scripture and in the writings of the fathers, men are styled regenerated, new creatures, partakers of the Divine Nature, children of God, god-like, and similar epithets. Now these great blessings are justly attributed as especially belonging to the Holy Ghost. He is "the Spirit of adoption of sons, whereby we cry: Abba, Father." He fills our hearts with the sweetness of paternal love: "The Spirit Himself

[1] John vii. 39. [2] Eph. iv. 8. [3] St Aug., De Trin., L. 4, c. 20.
[4] St Cyr. Alex., Thesaur. L. v., c. 5. [5] Eph. ii. 3.

giveth testimony to our spirit that we are the sons of God."[1] This truth accords with the similitude observed by the Angelic Doctor between both operations of the Holy Ghost; for through Him "Christ was conceived in holiness to be by nature the Son of God," and "others are sanctified to be the sons of God by adoption."[2] This spiritual generation proceeds from love in a much more noble manner than the natural: namely, from the uncreated Love.

The beginnings of this regeneration and renovation of man are by Baptism. In this sacrament, when the unclean spirit has been expelled from the soul, the Holy Ghost enters in and makes it like to Himself. "That which is born of the Spirit, is spirit."[3] The same Spirit gives Himself more abundantly in Confirmation, strengthening and confirming Christian life; from which proceeded the victory of the Martyrs and the triumph of the Virgins over temptations and corruptions. We have said that the Holy Ghost gives Himself: "the charity of God is poured out into our hearts by the Holy Ghost who is given to us."[4] For He not only brings to us His divine gifts, but is the Author of them and is Himself the supreme Gift, who, proceeding from the mutual love of the Father and the Son, is justly believed to be and is called "Gift of God most High." To show the nature and efficacy of this gift it is well to recall the explanation given by the doctors of the Church of the words of Holy Scripture. They say that God is present and exists in all things, "by His power, in so far as all things are subject to His power; by His presence, inasmuch as all things are naked and open to His eye; by His essence, inasmuch as He is present to all as the cause of their being."[5] But God is in man, not only as in inanimate things, but because He is more fully known and loved by him, since even by nature we spon-

[1] Rom. viii. 15–16. [2] Summa Th. IIIa., q. XXXII, a. 1.
[3] John iii. 6. [4] Rom. v. 5. [5] Summa Th. Ia., q. VIII, a. 3.

taneously love, desire, and seek after the good. Moreover God by grace resides in the just soul as in a temple, in a most intimate and peculiar manner. From this proceeds that union of affection by which the soul adheres most closely to God, more so than the friend is united to his most loving and beloved friend, and enjoys God in all fullness and sweetness. Now this wonderful union, which is properly called "indwelling," differing only in degree or state from that with which God beatifies the saints in Heaven, although it is most certainly produced by the presence of the whole Blessed Trinity—"We will come to him and make our abode with him"[1]—nevertheless is attributed in a peculiar manner to the Holy Ghost. For, whilst traces of divine power and wisdom appear even in the wicked man, charity, which, as it were, is the special mark of the Holy Ghost, is shared in only by the just. In harmony with this, the same Spirit is called Holy, for He, the first and supreme Love, moves souls and leads them to sanctity, which ultimately consists in the love of God. Wherefore the Apostle, when calling the just the temple of God, does not expressly mention the Father or the Son or the Holy Ghost: "Know ye not that your members are the temple of the Holy Ghost, who is in you, whom you have from God?"[2] The fullness of divine gifts is in many ways a consequence of the indwelling of the Holy Ghost in the souls of the just. For, as St Thomas teaches, "when the Holy Ghost proceedeth as love, He proceedeth in the character of the first gift: whence Augustine saith that, through the gift which is the Holy Ghost, many other special gifts are distributed among the members of Christ."[3] Among these gifts are those secret warnings and invitations, which from time to time are excited in our minds and hearts by the inspiration

[1] John xiv. 23. [2] 1 Cor. vi. 19. [3] Summa Th., Ia., q. XXXVIII, a. 2; St Aug., De Trin., L. 15, c. 19.

of the Holy Ghost. Without these there is no beginning of a good life, no progress, no arriving at eternal salvation. And since these words and admonitions are uttered in the soul in an exceedingly secret manner, they are sometimes aptly compared in Holy Writ to the breathing of a coming breeze, and the Angelic Doctor likens them to the movements of the heart which are wholly hidden in the living body. "Thy heart has a certain hidden power, and therefore the Holy Ghost, who invisibly vivifies and unites the Church, is compared to the heart."[1] More than this, the just man, that is to say, he who lives the life of divine grace, and acts by the fitting virtues as by means of faculties, has need of those seven gifts which are properly attributed to the Holy Ghost. By means of them the soul is furnished and strengthened so as to be able to obey more easily and promptly His voice and impulse. Wherefore these gifts are of such efficacy that they lead the just man to the highest degree of sanctity; and of such excellence that they continue to exist even in Heaven, though in a more perfect way. By means of these gifts the soul is excited and encouraged to seek after and attain the evangelical beatitudes, which, like the flowers that come forth in the springtime, are the signs and harbingers of eternal beatitude. Lastly, there are those blessed fruits, enumerated by the Apostle,[2] which the Spirit, even in this mortal life, produces and shows forth in the just; fruits filled with all sweetness and joy, inasmuch as they proceed from the Spirit, "who is in the Trinity the sweetness of both Father and Son, filling all creatures with infinite fullness and profusion."[3] The Divine Spirit, proceeding from the Father and the Word in the eternal light of sanctity, Himself both Love and Gift, after having manifested Himself through the veils of figures in the

[1] Summa Th. IIIa., q. VII, a. 1, ad 3.
[2] Gal. v. 22. [3] St Aug., De Trin., L. 6, c. 9.

Old Testament, poured forth all His fullness upon Christ and upon His mystic Body, the Church; and called back by His presence and grace men who were going away in wickedness and corruption with such salutary effect that, being no longer of the earth earthy, they relished and desired quite other things, becoming of heaven heavenly.

On Devotion to the Holy Ghost

These sublime truths, which so clearly show forth the infinite goodness of the Holy Ghost towards us, certainly demand that we should direct towards Him the highest homage of our love and devotion. Christians may do this most effectually if they will daily strive to know Him, to love Him, and to implore Him more earnestly; for which reason may this Our exhortation, flowing spontaneously from a paternal heart, reach their ears. Perchance there are still to be found among them, even nowadays, some who, if asked, as were those of old by St Paul the Apostle, whether they have received the Holy Ghost, might answer in like manner: "We have not so much as heard whether there be a Holy Ghost."[1] At least there are certainly many who are very deficient in their knowledge of Him. They frequently use His name in their religious practices, but their faith is involved in much darkness. Wherefore all preachers and those having care of souls should remember that it is their duty to instruct their people more diligently and more fully about the Holy Ghost—avoiding, however, difficult and subtle controversies, and eschewing the dangerous folly of those who rashly endeavour to pry into divine mysteries. What should be chiefly dwelt upon and clearly explained is the multitude and greatness of the benefits which have been bestowed, and are constantly bestowed upon us by this Divine Giver, so that errors and ignorance concerning

[1] Acts xix, 2.

matters of such moment may be entirely dispelled, as unworthy of "the children of light." We urge this, not only because it affects a mystery by which we are directly guided to eternal life, and which must therefore be firmly believed; but also because the more clearly and fully the good is known the more earnestly it is loved. Now we owe to the Holy Ghost, as We mentioned in the second place, love, because He is God: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength."[1] He is also to be loved because He is the substantial, eternal, primal Love, and nothing is more lovable than love. And this all the more because He has overwhelmed us with the greatest benefits, which both testify to the benevolence of the Giver and claim the gratitude of the receiver. This love has a twofold and most conspicuous utility. In the first place it will excite us to acquire daily a clearer knowledge about the Holy Ghost; for, as the Angelic Doctor says, "the lover is not content with the superficial knowledge of the beloved, but striveth to enquire intimately into all that appertains to the beloved, and thus to penetrate into the interior; as is said of the Holy Ghost, who is the Love of God, that He searcheth even the profound things of God."[2] In the second place it will obtain for us a still more abundant supply of Heavenly gifts; for whilst a narrow heart contracteth the hand of the giver, a grateful and mindful heart causeth it to expand. Yet we must strive that this love should be of such a nature as not to consist merely in dry speculations or external observances, but rather to run forward towards action, and especially to fly from sin, which is in a more special manner offensive to the Holy Spirit. For whatever we are, that we are by the divine goodness; and this goodness is specially attributed to the Holy Ghost.

[1] Deut. vi. 5.
[2] 1 Cor. ii. 10; Summa Th. IaIIae, q. XXVIII, a. 2.

The sinner offends this his Benefactor, abusing His gifts; and taking advantage of His goodness becomes more hardened in sin day by day. Again, since He is the Spirit of truth, whosoever faileth by weakness or ignorance may perhaps have some excuse before Almighty God; but he who resists the truth through malice and turns away from it, sins most grievously against the Holy Ghost. In our days this sin has become so frequent that those dark times seem to have come which were foretold by St Paul, in which men, blinded by the just judgment of God, should take falsehood for truth, and should believe in "the prince of this world," who is a liar and the father thereof, as a teacher of truth: "God shall send them the operation of error, to believe lying."[1] "In the last times some shall depart from the faith, giving heed to spirits of error and the doctrines of devils."[2] But since the Holy Ghost, as We have said, dwells in us as in His temple, We must repeat the warning of the Apostle: "Grieve not the Holy Spirit of God, whereby you are sealed."[3] Nor is it enough to fly from sin; every Christian ought to shine with the splendour of virtue so as to be pleasing to so great and so beneficent a guest; and first of all with chastity and holiness, for chaste and holy things befit the temple. Hence the words of the Apostle: "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are":[4] a terrible, indeed, but a just warning.

Lastly, we ought to pray to and invoke the Holy Spirit, for each one of us greatly needs His protection and His help. The more a man is deficient in wisdom, weak in strength, borne down with trouble, prone to sin, so ought he the more to fly to Him who is the never-ceasing fount of

[1] 2 Thess. ii. 10. [2] 1 Tim. iv. 1. [3] Eph. iv. 30. [4] 1 Cor. iii. 16–17.

light, strength, consolation, and holiness. And chiefly that first requisite of man, the forgiveness of sins, must be sought for from Him: "It is the special character of the Holy Ghost that He is the Gift of the Father and the Son. Now the remission of sins is given by the Holy Ghost as by the Gift of God."[1] Concerning this Spirit the words of the Liturgy are very explicit: "for He is the remission of all sins."[2] How He should be invoked is clearly taught by the Church, who addresses Him in humble supplication, calling upon Him by the sweetest of names: "Come, Father of the poor! Come, Giver of gifts! Come, Light of our hearts! O, best of Consolers, sweet Guest of the soul, our refreshment!"[3] She earnestly implores Him to wash, heal, water our minds and hearts, and to give to us who trust in Him "the merit of virtue, the acquirement of salvation, and joy everlasting." Nor can it be in any way doubted that He will listen to such prayer, since we read the words written by His own inspiration: "The Spirit Himself asketh for us with unspeakable groanings."[4] Lastly, we ought confidently and continually to beg of Him to illuminate us daily more and more with His light and inflame us with His charity: for, thus inspired with faith and love, we may press onward earnestly towards our eternal reward, since He "is the pledge of our inheritance."[5]

Such, Venerable Brethren, are the teachings and exhortations which We have seen good to utter, in order to stimulate devotion to the Holy Ghost. We have no doubt that, chiefly by means of your zeal and earnestness, they will bear abundant fruit among Christian peoples. We Ourselves shall never in the future fail to labour towards

[1] Summa Th. IIIa, q. III, a. 8, ad 3m.
[2] Roman Missal, Tuesday after Pentecost.
[3] Hymn, Veni Sancte Spiritus.
[4] Rom. viii. 26.
[5] Eph. i. 14.

so important an end; and it is even Our intention, in whatever ways may appear suitable, further to cultivate and extend this admirable work of piety. Meanwhile, as two years ago, in Our Letter *Provida Matris*, We recommended to Catholics special prayers at the Feast of Pentecost, for the Reunion of Christendom, so now We desire to make certain further decrees on the same subject.

An Annual Novena Decreed

Wherefore, We decree and command that throughout the whole Catholic Church, this year and in every subsequent year, a Novena shall take place before Whit-Sunday, in all parish churches, and also, if the local Ordinaries think fit, in other churches and oratories. To all who take part in this Novena and duly pray for Our intention, We grant for each day an Indulgence of seven years and seven quarantines; moreover, a Plenary Indulgence on any one of the days of the Novena, or on Whit-Sunday itself, or on any day during the Octave; provided they shall have received the Sacraments of Penance and the Holy Eucharist, and devoutly prayed for Our intention. We will that those who are legitimately prevented from attending the Novena, or who are in places where the devotions cannot, in the judgment of the Ordinary, be conveniently carried out in church, shall equally enjoy the same benefits, provided they make the Novena privately and observe the other conditions. Moreover We are pleased to grant, in perpetuity, from the Treasury of the Church, that whosoever, daily during the Octave of Pentecost up to Trinity Sunday inclusive, offer again publicly or privately any prayers, according to their devotion, to the Holy Ghost, and satisfy the above conditions, shall a second time gain each of the same Indulgences. All these In-

dulgences We also permit to be applied to the suffrage of the souls in Purgatory.

And now Our mind and heart turn back to those hopes with which We began, and for the accomplishment of which We earnestly pray, and will continue to pray, to the Holy Ghost. Unite, then, Venerable Brethren, your prayers with Ours, and at your exhortation let all Christian peoples add their prayers also, invoking the powerful and ever-acceptable intercession of the Blessed Virgin. You know well the intimate and wonderful relations existing between her and the Holy Ghost, so that she is justly called His Spouse. The intercession of the Blessed Virgin was of great avail both in the mystery of the Incarnation and in the coming of the Holy Ghost upon the Apostles. May she continue to strengthen our prayers with her suffrages, that, in the midst of all the stress and trouble of the nations, those divine prodigies may be happily revived by the Holy Ghost, which were foretold in the words of David: "Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth."[1]

As a pledge of Divine favour and a testimony of Our affection, Venerable Brethren, to you, to your Clergy and people, We gladly impart in the Lord the Apostolic Benediction.

Given in Rome at St Peter's on the 9th day of May, 1897, the twentieth year of Our Pontificate.

Leo XIII, Pope.

[1] Ps. ciii. 30.

THE SACRED HEART

Venerable Brethren,

HEALTH AND APOSTOLIC BENEDICTION

But a short time ago, as you well know, We, by letters apostolic, and following the custom and ordinances of Our predecessors, commanded the celebration in this city, at no distant date, of a Holy Year. And now to-day, in the hope and with the object that this religious celebration shall be more devoutly performed, We have traced and recommend a striking design from which, if all shall follow it out with hearty good will, We not unreasonably expect extraordinary and lasting benefits for Christendom in the first place and also for the whole human race.

Already more than once We have endeavoured, after the example of Our predecessors, Innocent XII, Benedict XIII, Clement XIII, Pius VI, Pius VII, and Pius IX, devoutly to foster and bring out into fuller light that most excellent form of devotion which has for its object the veneration of the Sacred Heart of Jesus: this We did especially by the Decree given on June 28th, 1889, by which We raised the Feast under that name to the dignity of the first class. But now We have in mind a more signal form of devotion which shall be in a manner the crowning perfection of all the honours that people have been accustomed to pay to the Sacred Heart, and which We confidently trust will be most pleasing to Jesus Christ, our Redeemer. This is not the first time, however, that the design of which We speak has been mooted. Twenty-five years ago, on the approach of the solemnities of the second centenary of the Blessed Margaret Mary Alacoque's reception of the

Divine command to propagate the worship of the Sacred Heart, many letters from all parts, not merely from private persons but from Bishops also, were sent to Pius IX begging that he would consent to consecrate the whole human race to the most Sacred Heart of Jesus. It was thought best at the time to postpone the matter in order that a well-considered decision might be arrived at: meanwhile permission was granted to individual cities which desired it thus to consecrate themselves, and a form of consecration was drawn up. Now, for certain new and additional reasons, We consider that the plan is ripe for fulfilment.

Christ Our King

This world-wide and solemn testimony of allegiance and piety is especially appropriate to Jesus Christ, who is the Head and Supreme Lord of the race. His empire extends not only over Catholic nations and those who, having been duly washed in the waters of holy baptism, belong of right to the Church, although erroneous opinions keep them astray, or dissent from her teaching cuts them off from her care; it comprises also all those who are deprived of the Christian faith, so that the whole human race is most truly under the power of Jesus Christ. For He who is the only begotten Son of God the Father, having the same substance with Him and being the brightness of His glory and the figure of His substance[1] necessarily has everything in common with the Father, and therefore sovereign power over all things. This is why the Son of God thus speaks of Himself through the Prophet: "But I am appointed king by him over Sion, his holy mountain. . . . The Lord said to me, Thou art my son, this day have I begotten thee. Ask of me and I will give thee the Gentiles for thy inheritance and the utmost parts of the earth for

[1] Hebrews i. 3.

thy possession."[1] By these words He declares that He has power from God over the whole Church, which is signified by Mount Sion, and also over the rest of the world to its uttermost ends. On what foundation this sovereign power rests is made sufficiently plain by the words, "Thou art my son." For by the very fact that He is the Son of the King of all, He is also the heir of all His Father's power: hence the words—"I will give thee the Gentiles for thy inheritance," which are similar to those used by Paul the Apostle, "whom He hath appointed heir of all things."[2]

But we should now give most special consideration to the declarations made by Jesus Christ, not through the Apostles or the Prophets, but by His own words. To the Roman Governor who asked Him, "Art thou a king then?" He answered unhesitatingly, "Thou sayest that I am a King."[3] And the greatness of this power and the boundlessness of His kingdom is still more clearly declared in these words to the Apostles: "All power is given to me in heaven and on earth."[4] If then all power has been given to Christ it follows of necessity that His empire must be supreme, absolute, and independent of the will of any other, so that none is either equal or like unto it: and since it has been given in heaven and on earth it ought to have heaven and earth obedient to it. And verily He has acted on this extraordinary and peculiar right when He commanded His Apostles to preach His doctrine over the earth, to gather all men together into the one body of the Church by the baptism of salvation, and to bind them by laws which no one could reject without risking his eternal salvation.

Christ Our Redeemer

But this is not all. Christ reigns not only by natural right as the Son of God but also by a right that He has

[1] Ps. ii. [2] Heb. i. 2. [3] John xviii. 37. [4] Matthew xxviii. 18.

acquired. For He it was who snatched us "from the powers of darkness,"[1] and "gave Himself for the redemption of all."[2] Therefore not only Catholics, and those who have duly received Christian baptism, but also all men, individually and collectively, have become to Him "a purchased people."[3] St Augustine's words are therefore to the point when he says: "You ask what price He paid? See what He gave and you will understand how much He paid. The price was the blood of Christ. What could cost so much but the whole world, and all its people? The great price He paid was paid for all."[4]

How it comes about that infidels themselves are subject to the power and dominion of Jesus Christ is clearly shown by St Thomas, who gives us the reason and its explanation. For having put the question whether His judicial power extends to all men, and having stated that judicial authority flows naturally from royal authority, he concludes decisively as follows: "All things are subject to Christ as far as His power is concerned, although they are not all subject to Him in the exercise of that power."[5] This sovereign power of Christ over men is exercised by truth, justice, and, above all, by charity.

Voluntary Consecration

To this twofold ground of His power and domination He graciously allows us, if we think fit, to add voluntary consecration. Jesus Christ, our God and our Redeemer, is rich in the fullest and perfect possession of all things: we, on the other hand, are so poor and needy that we have nothing of our own to offer Him as a gift. But yet, in His infinite goodness and love, He in no way objects to our giving and consecrating to Him what is already His, as

[1] Colossians i. 13. [2] 1 Timothy ii. 6. [3] 1 Peter ii. 9.
[4] Tract. 120 in Joan. [5] Summa Th. IIIa., q. LIX, a. 4, ad 2m.

if it were really our own ; nay, far from refusing such an offering, He positively desires it and asks for it : "My son, give me thy heart." We are, therefore, able to be pleasing to Him by the good will and the affection of our soul. For by consecrating ourselves to Him we not only declare our open and free acknowledgment and acceptance of His authority over us, but we also testify that if what we offer as a gift were really our own, we would still offer it with our whole heart. We also beg of Him that He would vouchsafe to receive it from us, though clearly His own. Such is the efficacy of the act of which we speak, such is the meaning underlying our words.

And since there is in the Sacred Heart a symbol and a sensible image of the infinite Love of Jesus Christ which moves us to love one another, therefore is it fit and proper that we should consecrate ourselves to His most Sacred Heart—an act which is nothing else than an offering and a binding of oneself to Jesus Christ, seeing that whatever honour, veneration, and love is given to this divine Heart is really and truly given to Christ Himself.

For these reasons We urge and exhort all who know and love this divine Heart willingly to undertake this act of piety ; and it is Our earnest desire that all should make it on the same day, that so the aspirations of so many thousands who are performing this act of consecration may be borne to the temple of heaven on the same day. But shall We allow to slip from Our remembrance those innumerable others upon whom the light of Christian truth has not yet shone ? We hold the place of Him who came to save that which was lost, and who shed His blood for the salvation of the whole human race. And so We greatly desire to bring to the true life those who sit in the shadow of death. As We have already sent messengers of Christ over the earth to instruct them, so now, in pity for

their lot, with all Our soul We commend them, and as far as in Us lies We consecrate them to the Sacred Heart of Jesus. In this way this act of devotion, which We recommend, will be a blessing to all. For having performed it, those in whose hearts are the knowledge and love of Jesus Christ will feel that faith and love increased. Those who, knowing Christ, yet neglect His law and its precepts, may still gain from His Sacred Heart the flame of charity. And lastly, for those still more unfortunate, who are struggling in the darkness of superstition, we shall all with one mind implore the assistance of heaven that Jesus Christ, to whose power they are subject, may also one day render them submissive to its exercise: and that not only in the life to come when He will fulfil His will upon all men, by saving some and punishing others,[1] but also in this mortal life by giving them faith and holiness. May they by these virtues strive to honour God as they ought, and to win everlasting happiness in heaven.

The Need of Voluntary Consecration

Such an act of consecration, since it can establish or draw tighter the bonds which naturally connect public affairs with God, gives to States a hope of better things. In these latter times especially, a policy has been followed which has resulted in a sort of wall being raised between the Church and civil society. In the constitution and administration of States the authority of sacred and divine law is utterly disregarded, with a view to the exclusion of religion from having any constant part in public life. This policy almost tends to the removal of the Christian faith from our midst, and, if that were possible, to the banishment of God Himself from the earth. When men's minds are raised to such a height of insolent pride,

[1] Summa Th. *loc. cit.*

what wonder is it that the greater part of the human race should have fallen into such disquiet of mind and be buffeted by waves so rough that no one is suffered to be free from anxiety and peril? When religion is once discarded it follows of necessity that the surest foundations of the public welfare must give way, whilst God, to inflict on His enemies the punishment they so richly deserve, has left them the prey of their own evil desires, so that they give themselves up to their passions and finally wear themselves out by excess of liberty.

Hence that abundance of evils which have now for a long time settled upon the world, and which pressingly call upon us to seek for help from Him by whose strength alone they can be driven away. Who can he be but Jesus Christ the only begotten Son of God? "For there is no other name under heaven given to men whereby we must be saved."[1] We must have recourse to Him who is the Way, the Truth, and the Life. We have gone astray and we must return to the right path: darkness has overshadowed our minds, and the gloom must be dispelled by the light of truth: death has seized upon us, and we must lay hold of life. It will at length be possible that our many wounds be healed and all justice spring forth again with the hope of restored authority; that the splendours of peace be renewed, and swords and arms drop from the hand when all men shall acknowledge the empire of Christ and willingly obey His word, and "Every tongue shall confess that Our Lord Jesus Christ is in the glory of God the Father."[2]

When the Church, in the days immediately succeeding her institution, was oppressed beneath the yoke of the Caesars, a young Emperor saw in the heavens a cross, which became at once the happy omen and cause of the

[1] Acts iv. 12. [2] Phil. ii. 11.

glorious victory that soon followed. And now, to-day, behold, another blessed and heavenly token is offered to our sight—the most Sacred Heart of Jesus, with a cross rising from it and shining forth with dazzling splendour amidst flames of love. In that Sacred Heart all our hopes should be placed, and from it the salvation of men is to be confidently besought.

Finally, there is one motive which We are unwilling to pass over in silence, personal to Ourselves it is true, but still good and weighty, which moves Us to undertake this celebration. God, the author of every good, not long ago preserved Our life by curing Us of a dangerous disease. We now wish, by this increase of the honour paid to the Sacred Heart, that the memory of this great mercy should be brought prominently forward, and Our gratitude be publicly acknowledged.

The Date of the Consecration

For these reasons, We ordain that on the ninth, tenth, and eleventh of the coming month of June, in the principal church of every town and village, certain appointed prayers be said, and on each of these days there be added to the other prayers the Litany of the Sacred Heart approved by Our authority. On the last day the form of consecration shall be recited which, Venerable Brethren, We send to you with these letters.

As a pledge of divine benefits, and in token of Our paternal benevolence, to you, and to the clergy and people committed to your care, We lovingly grant in the Lord the Apostolic Benediction.

Given in Rome at St Peter's on the 25th day of May, 1899, the twenty-second year of Our Pontificate.

Leo XIII, Pope.

FORM OF CONSECRATION TO THE SACRED HEART OF JESUS

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thine altar. We are Thine, and Thine we would ever be ; nevertheless, that we may be more surely united with Thee, behold here to-day each one of us freely consecrates himself to Thy Sacred Heart. Many indeed have never known Thee ; many, too, despise Thy precepts, and have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have turned their backs upon Thee : grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who have been beguiled by error or whose affections have been turned aside, and call them back to the harbour of truth and the unity of the faith, so that soon there may be but one flock and one Shepherd. Be Thou King also of all those who still sit in the ancient superstition of the Gentiles, and refuse not Thou to deliver them out of darkness into the light and kingdom of God. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm ; give peace and order to all nations, and make the earth resound from pole to pole with one word : Praise to the Divine Heart that wrought our salvation ; to It be glory and honour for ever. Amen.

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THE MISSIONS

("MAXIMUM ILLUD")

APOSTOLIC LETTER OF OUR
MOST HOLY FATHER

BENEDICT XV

BY DIVINE PROVIDENCE

POPE

To the Patriarchs, Primates, Archbishops and
Bishops of the Catholic World

ON THE PROPAGATION OF THE CATHOLIC FAITH THROUGHOUT THE WORLD

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APOSTOLIC LETTER

To the Patriarchs, Primates, Archbishops and Bishops of the Catholic World

On the Propagation of the Catholic Faith throughout the World

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BENEDICT XV POPE

VENERABLE BRETHREN, HEALTH AND APOSTOLIC BENEDICTION.

The great and most holy office which Our Lord Jesus Christ entrusted to His disciples immediately before His return to the Father, when He said: "Go ye into the whole world, and preach the Gospel to every creature" (Mark, xvi, 15), was not to end with the lifetime of the Apostles, but was to be perpetuated among their successors until the consummation of the world, so long in fact as there were upon the earth men to be set free by the Truth. And, therefore, ever since the time when the disciples "going forth preached

everywhere " the word of God (Mark, xvi, 20), so that " their sound went forth into all the earth and their words unto the ends of the world " (Ps. xviii, 5), the Church, mindful of the Divine command, has never, in the course of ages, ceased to send into all parts the messengers and ministers of heavenly teaching, and of the eternal salvation brought by Christ to the human race. For even in those three centuries, when one persecution after another was raised by the powers of hell to rage against the new-born Church to destroy it, and while the blood of the Christians was everywhere flowing, the voice of the heralds of the gospel sounded far beyond the limits of the Roman Empire. And after peace and freedom were publicly granted to the Church, her apostolate made yet greater strides throughout the world.

The Great Missionaries of the Past

In this work men of noted holiness laboured with great fruit. Among these Gregory the Illuminator joined Armenia to the Church of Christ : Styria was converted by Victorinus, Ethiopia by Frumentius ; next, the Irish were born to Christ by Patrick, the English by Augustine, the Scots by Columba and Palladius ; then Holland received the light of the gospel from Clement Willibrord, the first Bishop of Utrecht ; while Boniface and Anscar brought the peoples of Germany to the Catholic faith, and Cyril and Methodius the Slavonic nations. Thenceforward a yet wider field opened out to apostolic men ; William Rubruck brought the light of the faith to the Mongols, and B. Gregory X sent the first missionaries to China ;

these were followed by the sons of Francis of Assisi, who founded there no mean Church of believers, though it was soon afterwards dispersed by the storm of persecution. After the discovery of America, a band of apostolic men, among whom Bartholomew Las Casas, a glory and light of the Dominican Order, is especially to be commemorated, took up the duty both of protecting the wretched natives from the infamous tyranny of men and of delivering them from the cruel slavery of demons. Meanwhile Francis Xavier, who is worthy to be compared with the Apostles themselves, laboured with marvellous success for the glory of Christ and the salvation of souls in the East Indies and in Japan, dying on the very threshold of the Chinese Empire, which he was about to enter, thus by his death opening the door, as it were, for the first preaching of the gospel in those immense regions, where thenceforward the missionaries of so many famous Religious Orders and Missionary Congregations, in their zeal for the propagation of the Faith, have exercised the apostleship amid many anxieties of times and conditions. Finally, Australia, the latest of the Continents to be discovered, and also the interior wilds of Africa, explored by the daring and perseverance of modern explorers, have received the message of the Christian faith ; and there is now scarce an island so remote in the vast Pacific Ocean, that it has not been reached by the energy of our missionaries. Of these, there have been very many who like the Apostles, whilst seeking the salvation of their brethren, have attained the heights of sanctity ; and not a few, adding the glory of martyrdom to their apostolate, have established the faith in their blood.

And so, when we consider the great and manifold labours of our missionaries in the propagation of the faith, their energy, their unconquerable fortitude, we cannot but marvel that there are still vast numbers of the human race who yet are sitting in darkness and in the shadow of death ; in fact, a recent estimate sets the number of the heathen at one thousand millions.

We, therefore, having compassion on the miserable lot of this immense multitude of souls, in accordance with the holiness of Our apostolic office, could have no nearer concern than to communicate to them the benefits of the Divine Redemption, and We see with pleasure and thankfulness the considerable increase of interest on the part of Catholics, evoked by the Holy Spirit, in the progress and increase of foreign missions. Therefore having implored the light and help of Our Lord with deep earnestness for the increase and fostering of this interest in every way possible, in accordance with Our duty and Our most fervent desires, We send you this letter, Venerable Brethren, to exhort you with your clergy and people, and to inform you in what way you can forward this most important cause.

The Duties of Superiors of Missions

In the first place We have to address those who as Bishops or as Vicars or Prefects Apostolic are at the head of the holy Missions ; for upon them lies the immediate care for the propagation of the faith, and upon them, above all, the Church lays her hopes of extension. We are not unmindful, indeed, of their ardour in their Apostleship, and We well know how

many difficulties they have had to conquer, how many dangers to undergo especially of recent years, in their anxiety not only to preserve all their stations, but even to extend the Kingdom of God. Knowing, however, their reverence and devotion towards this Apostolic See, We open our mind to them with confidence as a Father to his sons. Let them before all things remember that they are to be, as it were, the soul of their mission. Wherefore let them be to their priests and to the other helpers of their work a good example, both in words and deeds, and let them encourage them to ever greater efforts. For everyone who is a worker of any kind in this vineyard of the Lord should be able to know by experience and to feel that there is at the head of the Mission a Father, full of vigilance, diligence, and charity, showing the deepest interest in all the persons and matters under his charge, rejoicing in the successes of his assistants, sympathetic in their trials, assisting and seconding their praiseworthy efforts and their enterprises, one who, in fine, regards as his own every joy and every suffering of his helpers. In general, the condition and the prospects of every Mission depend on the manner in which it is governed ; it may, in consequence, be most harmful to a Mission to be ruled by an incapable or unsuitable Superior. For usually one who quits country and kinsfolk in order to propagate the Christian faith, committing himself to a long and often dangerous journey, is eager and ready to bear any hardships for the sake of gaining as many souls as possible to Christ. If such an one has a careful Superior whose prudence and charity are always at his service, there is no doubt that his works will be fruitful ; but if he has not, it is

greatly to be feared that he may be gradually worn out by toils and hardships, and thus lose heart and take to an indolent life.

Further, the head of a Mission should make it his chief care continually to increase and develop it to the full. For since the whole region within the limits of his Mission is committed to his care in its full extent, he is bound to seek the eternal salvation of all who live in that region. If, therefore, he has brought to the faith a few thousand heathens out of an immense number, he cannot rest upon this result. Let him indeed instruct, guard, and cherish those children whom he has already borne in Jesus Christ, nor allow any of them to fall away and perish ; but let him not think that he is fulfilling his duty as he should, if he do not with all his might and without intermission strive to impart the Christian truth and life to the remainder, who are usually far more numerous than his converts. Hence, in order that the preaching of the gospel may the quicker and the easier reach the ears of all, it will be of great value to constitute new missionary stations and posts to serve as so many centres for new Vicariates and Prefectures, into which the Mission may upon suitable occasion be divided. And here We give due praise to those Vicars Apostolic who have in this manner prepared the way for ever new increase for the Church of God ; and to this end, when the number of their personal helpers has been insufficient, have been accustomed to accept aid willingly from some other religious family or society.

On the other hand, how far from praiseworthy would be one who should regard as his own possession

that part of the Lord's vineyard which is assigned to him, and should refuse to allow it to be touched by the hands of others. And what severity of the Divine judgment would not be due to him, especially if a small flock of Christians should be surrounded—and We have mentioned that this is frequently the case—by a multitude of heathen, for whose instruction he and his own band of helpers are insufficient, for whom, however, he will not invoke or employ the assistance of others. Nay, the head of a Catholic Mission, who has at heart only the glory of God and the salvation of souls, seeks helpers on all sides for his holy work, and does not consider who they are—whether of his own Order or nation or not—provided that "by every means Christ may be preached" (Phil i, 18): and he accepts help not only from men but also from women, that is from religious Sisters, for schools and orphanages and hospitals, for hostels and other charitable institutions, in which he knows that, by the help of God's Providence, there is a wonderful power for the spreading of the faith.

Further, the good Prefect of a Mission does not confine himself within his own boundaries, as though he had no concern with anything that is done outside them, but urged by the charity of Christ, since his great interest is whatever is to His glory, he is careful to be on terms of friendship and intimacy with neighbouring colleagues. For there are frequently matters which belong in common to the same region which evidently can only be arranged by common action. Besides this, the heads of missions will find great advantage to religion in meeting, at stated times, as many as are able, to take counsel together and to

encourage one another by mutual intercourse. Finally, the point on which all those who rule over Missions must fix their principal attention, is to educate and instruct members of the sacred ministry from among the people with whom they live, for in this is contained the principal hope of new Churches. For the native priest, inasmuch as he is one with his countrymen in birth, in character, in feelings, in interests, has a peculiar power of introducing the faith into their minds; for he knows far better than any other the right way to persuade them of any point. And thus it often happens that he can easily enter where a foreign priest may not set his foot.

The Training of a Native Clergy

But a Native Clergy, in order that it may bear the desired fruit, must necessarily be well formed and trained. For this end, a partial and hasty instruction, sufficient to make the candidate fit for the priesthood, will be by no means enough, but it must be thorough and complete, covering all the ground, just as for the priests of civilized nations; for the Native Clergy is not to be trained in order to assist the foreign missionaries in humbler offices, but in order that it may be equal to the accomplishment of its divine task, and in course of time duly assume the government of its own people. For since the Church of God is catholic, and cannot be a stranger in any nation or tribe, it is proper that out of every people should be drawn sacred ministers to be teachers of the Divine law and leaders in the way of salvation for their own countrymen to follow. Hence, wherever there exists a sufficient

number of indigenous Clergy, well instructed and worthy of their holy vocation, it may justly be said that the missionaries have successfully completed their work, and that the Church has been thoroughly well founded. And even if a storm of persecution should arise to ruin it, there need be no fear that with such a foundation and such roots it will fail to withstand the attacks of its enemies.

The Apostolic See has always persisted in impressing upon the heads of Missions the importance of estimating at its true value and diligently executing this grave duty of their office, and its desires have been clearly indicated by the existence of Colleges, both of ancient and of recent erection in this City, for the education of the clerics of various nations, especially of the Oriental rites. Yet in spite of this urging on the part of the Pontiffs, it is to be deplored that there are regions in which the Catholic faith has been introduced for centuries, without any indigenous clergy being as yet to be found there, except of a lower class ; and that there are certain nations, which have long been illuminated by the light of the faith, and have emerged from a savage state to such a degree of civilization that they possess men who excel in all the varieties of the civil arts, yet, after many centuries of the influence of the gospel and of the Church, can show no bishops to govern nor priests to teach their own countrymen. It is clear, therefore, that there has been something wanting and unsuitable in the method up till now employed in some places for the education of clergy for the Missions, and, for the removal of this unfortunate state of things, We order the Sacred Congregation for the Propagation

of the Faith to decree what is proper for the various regions, and to see to the foundation and good government of Seminaries, which shall serve for each region and for several dioceses at once; and especially We wish the Sacred Congregation to be solicitous with regard to the formation of the new clergy in Vicariates and other missionary parts.

The Character of the Christian Missionary

And now We address you, Our most beloved sons, who cultivate the Lord's Vineyard, to whose hands is more immediately entrusted the propagation of Christian wisdom and the salvation of so many souls. First, let the excellence and magnitude of the office in which you labour be ever before your eyes. That which you have before you is Divine, and far above the littleness of human reasonings, to bring light to those who lie in the shadow of death and to open the way of heaven to those who are rushing to destruction. Understanding then that to each one of you has been said by Our Lord: "Forget thy people and thy father's house" (Ps. xliv, 11), remember that it is not a kingdom of men which you have to propagate, but the kingdom of Christ; and that you have to make citizens not of any country upon earth, but of the heavenly country. And indeed it would be deplorable if any missionaries should be so forgetful of their dignity that they should think rather of their earthly country than of the heavenly, being unduly desirous to widen its influence and to extend its glory above all else. This would indeed be a very plague in the Apostolate, which would destroy in the preacher of the gospel all the vigour of his love of souls, and would weaken his

authority among the people. For even barbarians and savages understand well enough what a missionary is for, and what he wants from them, and have the sagacity to perceive if he demands anything besides their spiritual good. Should he in any way follow worldly considerations and not conduct himself altogether as an apostolic man, but should seem to be engaged in doing the business of his own country, at once his whole work is suspected by the multitude; and the people may easily be led to conclude that the Christian religion is the religion peculiar to some foreign nation, and that any one who embraces it is to be considered as having put himself under the protection and the orders of some foreign state, and to have renounced the citizenship of his own.

We have been greatly grieved by certain publications on the subject of Missions, which have appeared in the last few years, in which less desire is apparent for the increase of the Kingdom of God than for the influence of the writer's own country; and we are amazed that these authors seem not to care how much these views alienate the minds of the heathen. Far otherwise the Catholic missionary who is worthy of the name. For he will always remember that he is an ambassador not of his country, but of Christ, and will always so conduct himself that all may recognise without any doubt that he is a minister of that religion which, because it embraces all men, is foreign to no nation, and in which "there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free. But Christ is all and in all" (Coloss. iii, 11).

Another danger to be diligently avoided by the missionary is that he should seek any other gain than souls. But on this subject there is no need to say much. For one who is held by the desire of gain, how can he have in view as he ought, the Divine glory alone, and be ready to devote all that he has, and his own life even, to promote it by calling others to Salvation? Besides, he would lose much of his authority among the heathen, especially if, as so easily happens, the love of gain should have developed into the sin of avarice; than which there is no vice more despised by mankind, or less worthy of the kingdom of God. The good propagator of the gospel therefore will follow, in this matter, the Apostle of the Gentiles, who not only wrote this exhortation to Timothy: "Having food, and wherewith to be covered with these we are content" (1 Tim. vi, 8), but so valued the reputation of disinterestedness, that while distracted by the cares of his most laborious office, he yet sought his subsistence by the labour of his hands.

The Preparation for the Missionary Life

Now the missionary, before he arrives at the apostolate, must make a diligent preparation; notwithstanding what anyone may assert to the effect that the knowledge of so many things is not necessary to one who is to announce Christ to peoples far removed from all culture. For although there can be no controversy as to the fact that the possession of the virtues is of more value than that of learning for making conversions, yet if anyone is not furnished with a good store of knowledge, he will often feel that he is wanting

in a matter which is of great assistance to the fruitfulness of the holy ministry. For not infrequently he has but few books and is out of touch with experts, though obliged to reply to those who ask him about all kinds of objections which they find against the faith, and may have to solve even very difficult problems. Further, the more a man shows himself to be learned the greater will be his estimation among the people, especially if he has to do with a nation which holds learning in honour ; and in this matter it would indeed be most improper for the messengers of the truth to be surpassed by the ministers of error. While, therefore, the students whom Our Lord shall call to holy Orders are being duly trained for apostolic labours, it is most necessary for them to be instructed in all the sciences, both sacred and profane, which are needful for missionaries. We wish this to be carried out, as is proper, in the schools of the Roman College *de Propaganda Fide,* in which We direct that there shall be in future a professorship devoted to the science of all that pertains to Missions.

Among the things with which the missionary should be thoroughly acquainted, it is obvious that the language of the people, to whose salvation he is to devote himself, must have the first place. Nor must he be content with a slight acquaintance with this language, but he must have enough to enable him to talk it easily and correctly. For he is debtor to all, to unlearned as well as learned, and he knows how easily one who speaks well can attract the good will of the multitude. And especially the diligent missionary should not delegate the explanation of Christian Doctrine to catechists, but should retain this province as his own, and as the

principal part of his work; since he is sent by God for nothing else but that he may preach the gospel. It may sometimes happen that he is obliged, as the messenger and interpreter of holy religion, to present himself before persons of importance, or that he is invited to meetings of learned men. How will he on such occasions be able to preserve his dignity, if he is prevented from setting forth his opinion through his ignorance of the language? We therefore attended to this point, when not long since, for the sake of the increase and propagation of Catholicism among the Orientals, We instituted a special house of studies in Rome, wherein those who are to exercise the Apostolate in those regions can become acquainted with, and learned in, the languages and customs of the East, and be thoroughly furnished with all other needful knowledge. Since this Institute seems to Us most opportune, We take this occasion to exhort all superiors of religious orders to whom Oriental Missions are entrusted, to see that their students destined for these Missions should be thoroughly trained in that course of study.

The Virtues of the Missionary

But he who girds himself as he should for the apostolic office must obtain for himself one thing above all others, of the greatest moment and importance, that holiness of life to which We have already referred. For he who preaches God must be a man of God; he must hate sin, who bids others to hate sin. Especially among the heathen, who are led more by sense than by reasoning, far more progress is made by preaching the faith by example than by words. Though the missionary, therefore, be endowed with

every mental gift, furnished with all learning, possessed of all culture, yet unless these are accompanied by innocence of life, they will be of little or no effect for the salvation of the people, nay, they may be a bane to their possessor and to others.

He should therefore be an example of humility, of obedience, of chastity ; above all, pious, and devoted to prayer and to perpetual union with God, constantly pleading with Him the cause of souls. The more united he is to God, the more Divine grace and assistance will be given him. Let him hear the Apostle thus exhorting him : " Put ye on, therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience " (Coloss. iii, 12). By the help of these virtues there is a clear and open way for the truth to enter into the minds of men, all obstacles being removed ; and there is no will so obstinate that it can easily resist them. Therefore the missionary who is on fire with charity after the example of the Lord Jesus, since he counts the most abandoned of the heathen to be the sons of God, as having been equally redeemed by the price of the Divine Blood, is not irritated by their want of culture, nor dismayed at the perversity of their morals, he does not despise or scorn them, he does not treat them with sharpness or harshness, but endeavours to attract them with all the services of Christian kindness, that he may bring them at length to the embrace of Christ, the Good Shepherd. He is accustomed to meditate on those words of Holy Scripture : " O how good and sweet is Thy Spirit, O Lord, in all things. And therefore Thou chastisest them that err, by little and little : and admonishest

them and speakest to them, concerning the things wherein they offend: that leaving their wickedness they may believe in Thee, O Lord . . . But Thou, being master of power, judgest with tranquillity; and with great favour disposest of us" (Wisd. xii, 1, 2, 18). What difficulty or trouble or danger will keep back such an ambassador of Jesus Christ from his duty? None indeed; for ever grateful to God for having destined him to so lofty an office, he bravely embraces every difficulty and hardship which he has to bear, labours, insults, want, hunger, death itself, however cruel, if only he may snatch even one soul from the jaws of hell.

With this determination and this courage, following the example of Christ our Lord and the Apostles, the missionary goes forth confidently to perform his task. But it is in God that he places all his confidence. For it is all Divine, as We have said, this work of propagating the Christian wisdom. To God alone it belongs to enter into the soul, that He may enlighten the understanding with the splendour of the truth, and inflame the will with the fervour of the virtues, and to add thereto strength to follow and put in practice what has been recognised as true and good. Wherefore, unless Our Lord be with the minister in his labours, he will strive in vain. Let him, notwithstanding, strenuously continue his efforts, full of confidence in the assistance of Divine grace, which will never be wanting to those who ask. And here must not be passed over in silence those women, who, from the very first days of Christianity, have been accustomed to afford eminent assistance and service to the heralds

of the gospel. Worthy, indeed, of Our remembrance and high praise are the religious sisters on the Missions, who, in such numbers, undertake so many works of education, piety, and charity; and We wish this commendation of their merits to give them yet more courage and zeal in deserving well of Holy Church. Let them be certain that their work will be the more useful, the more they study their interior perfection.

Exhortation to the Faithful to Interest in Missions

We now turn to all those who by the gift of God's mercy are possessed of the true faith and participate in the innumerable benefits which flow from it. And in the first place, they ought to give heed by what holy law they are bound to help the sacred Missions to the heathen. For God "gave to everyone of them commandment concerning his neighbour" (Eccles. xvii, 12); and this command is the more binding according as the need of the neighbour is greater. But what class of man is in graver need of brotherly aid than the heathen, who, since they know not God, are bound by blind and unbridled lusts and enslaved in the worst kind of slavery, that of the devil? So that as many as give aid according to their means for the enlightenment of these unfortunates, especially by assisting the work of the missionaries, will have performed their duty in an important matter, and will have rendered thanks to God in a most acceptable manner for the gift of the faith.

Now there are three kinds of aid which they can give to the Missions, and which the missionaries them-

selves are ever requesting. The first is one which every one can give, to invoke the goodwill of God upon them. We have said more than once, that the labour of the missionaries will be in vain and of no effect, unless it be fertilised by Divine grace; as St Paul says: "I have planted, Apollo watered, but God gave the increase" (1 Cor. iii, 6). There is but one way to obtain this grace, and that is the perseverance in prayer of the humble, for Our Lord says: "Whatsoever they shall ask, it shall be done to them by My Father" (Matt. xviii, 19). These prayers cannot fail of their effect in such a cause, since there is none more excellent, none more pleasing to God. Therefore, as when the Israelites were warring with Amalec, Moses, with upraised hands, on the summit of the mount called down upon them the Divine help, even so ought all the Christian faithful to assist with the help of holy prayers the propagators of the gospel who are toiling in the vineyard of the Lord. And since for the accomplishment of this duty the "Apostleship of Prayer" has been especially instituted, We urgently recommend it to the faithful in general, desirous that there shall be none who are not members of it, but that all shall be participators in the Apostolic work in desire if not in act.

In the second place, the smallness of the number of missioners must be remedied. It was already serious before the war; but now it is so extreme that many parts of the Lord's field have no husbandmen. And in this, Venerable Brethren, We especially desire your diligence, which We hereby invoke, and you will be performing an action most worthy of your love of

religion, if you are careful to foster both in the clergy and in the diocesan Seminary the seeds of Apostolic vocation, which any subject may show himself to possess. And be not deceived by any apparent good or influenced by any human reasoning, as though what you should give to foreign Missions would be a loss to your own dioceses. For in the place of one whom you allow to go abroad, God will raise up for you a number of useful priests at home. And We pray and beseech the Superiors of Orders and Institutes which have the care of foreign Missions to send to this great work only the choicest of their members, those, that is, who are seen to be eminent in innocence of life, ardour of devotion, and love of souls. And when Superiors perceive that their missionaries have been successful in bringing some nation from vile superstition to Christian wisdom, and have established the Church sufficiently firmly in that place, let them transfer these chosen soldiers of Christ to the rescue of another nation from the hands of the devil; and let them be willing to leave those who have already been gained to Christ, to be cultivated and further educated by others. And in this way, making a rich harvest of souls, they will gain for their own Institute the reward of the Divine bounty.

The Need of Further Resources for Missionary Work

Lastly, considerable resources are needed for the preservation of Missions, especially since their needs have increased enormously owing to the war, so many schools and hospitals and hostels and free distributing

centres having been lost and destroyed. We therefore call upon all good people to be generous according to their means. For " he that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him ? " (1 John iii, 17). So St John the Apostle, speaking of those who are in want of temporal goods. But how much more strictly is the law of charity to be observed in this case, where it is a matter not only of giving assistance in hunger and want and a multitude of other miseries, but also, and primarily, of rescuing so vast a number of souls from the arrogant dominion of Satan into the liberty of the sons of God ? Wherefore We desire that especially those Institutions which are intended to assist the sacred Missions should be helped by the generosity of Catholics. The first is the Association for the Propagation of the Faith, which has frequently been praised by Our predecessors. We wish the Sacred Congregation *de Propaganda Fide* to take great pains that in future it shall bear yet richer fruit. Especially must means be supplied through it for the support of Missions both already existing and yet to be founded. But We are confident that the Catholic world will not permit that while others have abundant wealth for the dissemination of error, our own Teachers of Truth shall have to fight with want. Another Institute which We warmly recommend to all is that of the Holy Childhood, which has the office of seeing that baptism is administered to the infants of the heathen when dying. It is the more to be recommended, because our own children can join it ; and thus, appreciating in their early age the value of the gift of faith, they may learn to give their aid

for its communication to others. Nor must we omit the Association of St Peter, for the education and instruction of a Native Clergy. Further, We wish the rule prescribed by Our predecessor of happy memory, Leo XIII, to be carefully observed, that on the feast of the Epiphany in all the churches of the world a collection shall be made for the redemption of captives from Africa, the proceeds to be sent to the Sacred Congregation *de Propaganda Fide.*

But in order that Our desires may bear more certain and richer fruit, you should, Venerable Brethren, direct the training of your clergy in a special manner towards the Missions. For the Faithful generally are inclined and ready to assist apostolic men ; and it is for you to use this inclination wisely so that the Missions may obtain the greatest possible profit. Know therefore that it is Our wish that in all the dioceses of the Catholic world there shall be instituted the Missionary Association of the Clergy, to be under the authority of the Sacred Congregation *de Propaganda Fide,* to which We have granted the necessary faculties for this purpose. This Association was founded in Italy not long since, and has quickly spread to other countries; and in Our desire that it may flourish We have already enriched it with the gifts of papal indulgences. And with good reason, for by this institution the action of the clergy is well directed both to the awakening of Christians to interest in the salvation of so many pagans, and to the promotion of all those kinds of work already approved by the Apostolic See for the advantage of Missions.

This, Venerable Brethren, is what We have desired to say to you on the subject of the propagation of the

Catholic faith throughout the whole world. If all do their duty, each in his own sphere, the missionaries abroad, the Faithful at home, we have good hope that the Missions will recover from the serious wounds and losses they have suffered through the war, and soon once more will flourish. And now, as though the voice of Our Lord were exhorting Us as He exhorted Peter of old: "Launch out into the deep" (Luke v, 4), We are urged by the ardour of Fatherly charity to bring numberless human beings in the world to His embrace! For the Church is nourished and lives ever by the Spirit of God; and the efforts of so many apostolic men cannot fail of their effect, who have laboured and yet labour for her increase. Animated by their example, may there be henceforth many others to bring forth for Christ a fruitful harvest of souls.

May the great Mother of God, the Queen of Apostles, assist our common desires, by obtaining the pouring forth of the Holy Spirit upon the heralds of the gospel. In pledge of which and as a witness of Our benevolence, to you, Venerable Brethren, and to your clergy and people We lovingly impart the Apostolic benediction.

Given at Rome at St Peter's, on the thirtieth day of November, 1919, in the sixth year of Our Pontificate.

BENEDICT PP. XV.

ENCYCLICAL LETTER

(*QUAS PRIMAS*)

OF HIS HOLINESS

PIUS XI

BY DIVINE PROVIDENCE

POPE

TO OUR VENERABLE BRETHREN
THE PATRIARCHS PRIMATES ARCHBISHOPS BISHOPS
AND OTHER ORDINARIES
IN PEACE AND COMMUNION WITH
THE APOSTOLIC SEE

ON THE KINGSHIP OF CHRIST

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POPE PIUS XI

VENERABLE BRETHREN AND BELOVED CHILDREN

HEALTH AND APOSTOLIC BENEDICTION

In the first Encyclical Letter which We addressed at the beginning of Our Pontificate to the Bishops of the universal Church, We referred to the chief causes of the difficulties under which mankind was labouring. And We remember saying that these manifold evils in the world were due to the fact that the majority of men had thrust Jesus Christ and His holy law out of their lives ; that these had no place either in private affairs or in politics : and We said further that, as long as individuals and States refused to submit to the rule of our Saviour, there would be no really hopeful prospect of a lasting peace among nations. Men must look for the peace of Christ in the Kingdom of Christ ; and this We promised to do as far as lay in Our power. In the Kingdom of Christ, that is, it seemed to Us that peace could not be more effectually restored nor fixed upon a firmer basis than through the restoration of the Empire of Our Lord. We were led in the meantime to indulge the hope of a brighter future at the sight of a more widespread and keener interest evinced in Christ and His Church, the one source of salvation, a sign that men who had formerly spurned the rule of our Redeemer and had exiled themselves from His kingdom were preparing, and even hastening, to return to the duty of obedience.

NOTABLE EVENTS OF THE HOLY YEAR

The many notable and memorable events which have occurred during this Holy Year have given great honour and glory to Our Lord and King, the Founder of the Church.

At the Missionary Exhibition men have been deeply impressed in seeing the unceasing zeal of the Church for the spread of the kingdom of her Spouse to the most far-distant regions of the earth. They have seen how many countries have been won to the Catholic name through the unremitting labour and self-sacrifice of missionaries, and the vastness of the regions which have yet to be subjected to the sweet and saving yoke of our King. All those who in the course of the Holy Year have thronged to this city under the leadership of their Bishops or priests have had but one aim—to expiate their sins, and at the tombs of the Apostles and in Our Presence to promise loyalty to the rule of Christ.

A further splendour was shed upon His kingdom when, after due proof of their heroic virtue, We raised to the honours of the altar six confessors and virgins. It was a great joy, a great consolation, that filled Our heart when in the majestic basilica of St Peter Our decree was acclaimed by an immense multitude with the hymn of thanksgiving, *Tu Rex gloriæ Christe*. While men and nations cut off from God are stirring up strife and discord and hurrying along the road to ruin and death, the Church of God carries on her work of providing food for the spiritual life of men, nurturing and fostering generation after generation of men and women dedicated to Christ, faithful and subject to Him in His earthly kingdom, called by Him to eternal bliss in the kingdom of heaven.

Moreover, since this Jubilee Year marks the sixteenth centenary of the Council of Nicaea, We commanded that event to be celebrated, and We have done so in the Vatican

basilica. It was with especial joy that We issued this decree, since the Nicene Synod defined and proposed for Catholic belief the dogma of the consubstantiality of the Only-begotten with the Father, and added to the Creed the words "of whose kingdom there shall be no end," thereby affirming the kingly dignity of Christ.

SPECIAL FEAST OF THE KINGSHIP OF CHRIST

Since this Holy Year, therefore, has provided more than one opportunity to enhance the glory of the kingdom of Christ, We deem it in keeping with Our Apostolic office to accede to the desire of many of the Cardinals, Bishops, and faithful, made known to Us both individually and collectively, by closing this Holy Year with the insertion into the Sacred Liturgy of a special feast of the Kingship of Our Lord Jesus Christ. This matter is so dear to Our heart, Venerable Brethren, that We would wish to address to you a few words concerning it. It will be for you later to explain in a manner suited to the understanding of the faithful what We are about to say of the Kingship of Christ, so that the annual feast which We shall decree may be attended with much fruit and produce beneficial results in the future.

It has long been a common custom to give to Christ the metaphorical title of "king," because of the high degree of perfection whereby He excels all creatures. So He is said to reign "in the minds of men," both by reason of the keenness of His intellect and the extent of His knowledge, and also because He is very Truth and it is from Him that truth must be obediently received by all mankind. He reigns, too, in the wills of men, for in Him the human will was perfectly and entirely obedient to the Holy Will of God, and further by His grace and inspiration He so subjects

our free-will as to incite us to the most noble endeavours. He is King of our hearts, too, by reason of His "charity which surpasseth all knowledge,"[1] and His mercy and kindness which draw all men to Him; for there never was, nor ever will be a man loved so much and so universally as Jesus Christ.

But if we ponder this matter more deeply, we cannot but see that the title and the power of King belongs to Christ as man in the strict and proper sense also. For it is only as man that He may be said to have received from the Father "power and glory and a kingdom,"[2] since the Word of God, as consubstantial with the Father, has all things in common with Him, and therefore has necessarily supreme and absolute dominion over all things created.

IN THE OLD TESTAMENT

Do we not read throughout the Scriptures that Christ is the King? He it is that shall come out of Jacob to rule,[3] who has been set by the Father as king over Sion, His holy mount, and shall have the Gentiles for His inheritance, and the utmost parts of the earth for His possession.[4] In the nuptial hymn, where the future King of Israel is hailed as a most rich and powerful monarch, we read: "Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom is a sceptre of righteousness."[5] There are many similar passages, but there is one in which Christ is even more clearly indicated. Here it is foretold that His kingdom will have no limits, and will be enriched with justice and peace: "In His days shall justice spring up, and abundance of peace. . . . And He shall rule from sea to sea, and from the river unto the ends of the earth."[6]

[1] Eph. iii. 19. [2] Dan. vii. 13-14.
[3] Num. xxiv. 19. [4] Ps. ii. [5] Ps. xliv. [6] Ps. lxxi.

The testimony of the Prophets is even more abundant. That of Isaias is well known: "For a child is born to us and a son is given to us, and the government is upon His shoulder, and His name shall be called Wonderful, Counsellor, God the mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace. He shall sit upon the throne of David and upon his kingdom; to establish it and strengthen it with judgement and with justice, from henceforth and for ever."[1] With Isaias the other Prophets are in agreement. So Jeremias foretells the "just seed" that shall rise from the house of David—the Son of David that shall reign as king, "and shall be wise, and shall execute judgement and justice in the earth."[2] So, too, Daniel, who announces the kingdom that the God of heaven shall found, "that shall never be destroyed, and shall stand for ever."[3] And again he says: "I beheld, therefore, in the vision of the night, and, lo! one like the son of man came with the clouds of heaven. And He came even to the Ancient of days: and they presented Him before Him. And He gave Him power and glory and a kingdom: and all peoples, tribes, and tongues shall serve Him. His power is an everlasting power that shall not be taken away, and His kingdom shall not be destroyed."[4] The prophecy of Zachary concerning the merciful King "riding upon an ass and upon a colt the foal of an ass" entering Jerusalem as "the just and saviour," amid the acclamations of the multitude,[5] was recognized as fulfilled by the holy evangelists themselves.

[1] Isa. ix. 6-7. [2] Jer. xxiii. 5. [3] Dan. ii. 44.
[4] Dan. vii. 13-14. [5] Zach. ix. 9.

IN THE NEW TESTAMENT

This same doctrine of the Kingship of Christ which we have found in the Old Testament is even more clearly taught and confirmed in the New. The Archangel, announcing to the Virgin that she shall bear a Son, says that "the Lord God shall give unto Him the throne of David His father, and He shall reign in the house of Jacob for ever; and of His kingdom there shall be no end."[1]

Moreover, Christ Himself speaks of His kingly authority: in His last discourse, speaking of the rewards and punishments that will be the eternal lot of the just and the damned; in His reply to the Roman magistrate, who asked Him publicly whether He were a king or not; after His resurrection, when He gave to His Apostles the mission of teaching and baptizing all nations. On these several occasions, He called Himself king,[2] He confirmed the title publicly,[3] He solemnly proclaimed that all power was given Him in heaven and on earth.[4] These last words, especially, show the greatness of His power, the infinite extent of His kingdom. What wonder, then, that He whom St John calls the "prince of the kings of the earth"[5] appears in the Apostle's vision of the future as He who "hath on His garment and on His thigh written 'King of kings and Lord of lords!'"[6] It is Christ whom the Father "hath appointed heir of all things";[7] "for He must reign until" at the end of the world "He hath put all His enemies" under the feet of God and the Father.[8]

It was surely right, then, in view of the common teaching of the sacred books, that the Catholic Church, which is the kingdom of Christ on earth, destined to be spread among all

[1] Luc. i. 32-33. [2] Matt. xxv. 31-40. [3] Joan. xviii. 37.
[4] Matt. xxviii. 18. [5] Apoc. i. 5. [6] Apoc. xix. 16.
[7] Heb. i. 2. [8] *Cf.* 1 Cor. xv. 25.

men and all nations, should with every token of veneration salute her Author and Founder in her annual liturgy as King and Lord, and as King of kings. And, in fact, she used these titles, giving expression with wonderful variety of language to one and the same concept, both in ancient psalmody and in the Sacramentaries. She uses them daily now in the prayers publicly offered to God, and in offering the Immaculate Victim. The perfect harmony of the Eastern liturgies with our own in this constant praise of Christ the King shows once more the truth of the axiom : *Legem credendi lex statuit supplicandi.*[1]

The foundation of this power and dignity of Our Lord is rightly indicated by Cyril of Alexandria. " Christ," he says, " has dominion over all creatures, a dominion not seized by violence nor usurped, but His by essence and by nature."[2] His kingship is founded upon the ineffable hypostatic union. From this it follows not only that Christ is to be adored by angels and men, but that to Him as man angels and men are subject, and must recognize His empire ; by reason of the hypostatic union Christ has power over all creatures. But a thought that must give us even greater joy and consolation is this, that Christ is our King by acquired, as well as by natural right, for He is our Redeemer. Would that those who forget what they have cost their Saviour might recall the words : " You were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb unspotted and undefiled."[3] We are no longer our own, for Christ has purchased us " with a great price " ;[4] our very bodies are the " members of Christ."[5]

[1] The rule of faith is indicated by the law of our worship.
[2] In Luc. X.
[3] 1 Pet. i. 18-19. [4] 1 Cor. vi. 20. [5] 1 Cor. vi. 15.

THE NATURE AND MEANING OF THE TITLE

Let Us explain briefly the nature and meaning of this lordship of Christ. It consists, We need scarcely say, in a threefold power which is essential to lordship. This is sufficiently clear from the scriptural testimony already adduced concerning the universal dominion of our Redeemer, and moreover it is a dogma of faith that Jesus Christ was given to man, not only as our Redeemer, but also as a lawgiver, to whom obedience is due.[1] Not only do the gospels tell us that He made laws, but they present Him to us in the act of making them. Those who keep them show their love for their Divine Master, and He promises that they shall remain in His love.[2] He claimed judicial power as received from His Father, when the Jews accused Him of breaking the Sabbath by the miraculous cure of a sick man. "For neither doth the Father judge any man; but hath given all judgement to the Son."[3] In this power is included the right of rewarding and punishing all men living, for this right is inseparable from that of judging. Executive power, too, belongs to Christ, for all must obey His commands; none may escape them, nor the sanctions He has imposed.

This kingdom is primarily spiritual and concerned with spiritual things. That this is so the above quotations from Scripture amply prove, and Christ by His own action confirms it. On many occasions, when the Jews and even the Apostles wrongly supposed that the Messias would restore the liberties and the kingdom of Israel, He repelled and denied such a suggestion. When the populace thronged around Him in admiration and would have acclaimed Him King, He shrank from the honour and,

[1] *Conc. Trid.*, Sess. VI, can. 21. [2] Joan. xiv. 15 to xv. 10.
[3] Joan. v. 22.

hiding Himself, fled from them. Before the Roman magistrate He declared that His kingdom was not of this world. The gospels present this kingdom as one which men prepare to enter by penance, and cannot actually enter except by faith and by baptism, which, though an external rite, signifies and produces an interior regeneration. This kingdom is opposed to none other than to that of Satan and to the power of darkness. It demands of its subjects a spirit of detachment from riches and earthly things, and a spirit of gentleness. They must hunger and thirst after justice, and, more than this, they must deny themselves and carry the cross.

Christ as our Redeemer purchased the Church at the price of His own blood; as priest He offered Himself, and continues to offer Himself, as a victim for our sins. Is it not evident, then, that His kingly dignity partakes in a manner of both these offices?

It would be a grave error, on the other hand, to say that Christ has no authority whatever in civil affairs, since, by virtue of the absolute empire over all creatures committed to Him by the Father, all things are in His power. Nevertheless, during His life on earth He refrained from the exercise of such authority, and although He Himself disdained to possess or to care for earthly goods, He did not, nor does He to-day, interfere with those who possess them. "No earthly crown comes He to take, who heavenly kingdoms doth bestow." [1]

Thus the empire of our Redeemer embraces all men. To use the words of Our immortal predecessor, Pope Leo XIII: "His empire includes not only Catholic nations, not only baptized persons who, though of right belonging to the Church, have been led astray by error, or have been cut off

[1] Hymn for the Epiphany.

from her by schism, but also all those who are outside the Christian faith; so that truly the whole of mankind is subject to the power of Jesus Christ."[1] Nor is there any difference in this matter between the individual and the family or the State; for all men, whether individually or collectively, are under the dominion of Christ. In Him is the salvation of the individual, in Him is the salvation of society. "Neither is there salvation in any other, for there is no other name under heaven given to men whereby we must be saved."[2] He is the author of happiness and true prosperity for every man and for every nation. "For a nation is happy when its citizens are happy. What else is a nation but a number of men living in concord?"[3] If, therefore, the rulers of nations wish to preserve their authority, to promote and increase the prosperity of their people, they will not neglect the public duty of reverence and obedience to the rule of Christ. What We said at the beginning of Our Pontificate concerning the decline of public authority, and the lack of respect for the same, is equally true at the present day. "With God and Jesus Christ," We said, "excluded from political life, with authority derived not from God but from man, the very basis of that authority has been taken away, because the chief reason of the distinction between ruler and subject has been eliminated. The result is that human society is tottering to its fall, because it has no longer a secure and solid foundation."[4]

THE KING OF PEACE

When once men recognise, both in private and in public life, that Christ is King, society will at last receive the great

[1] Enc. *Annum Sacrum*, May 25, 1899.
[2] Acts iv. 12.
[3] St Aug., *Ep. ad Macedonium*, c iii.
[4] Enc. *Ubi arcano*.

blessings of real liberty, well-ordered discipline, peace, and harmony. Our Lord's regal office invests the human authority of princes and rulers with a religious significance; it ennobles the citizen's duty of obedience. It is for this reason that St Paul, while bidding wives revere Christ in their husbands, and slaves respect Christ in their masters, warns them to give obedience to them not as to men, but as to the vicegerents of Christ; for it is not meet that men redeemed by Christ should serve their fellow-men. "You are bought with a price; be not made the bond-slaves of men."[1] If princes and magistrates duly elected are filled with the persuasion that they rule, not by their own right, but by the mandate and in the place of the Divine King, they will exercise their authority piously and wisely, they will make laws and administer them having in view the common good and also the human dignity of their subjects. The result will be order, peace, and tranquillity, for there will be no longer any cause of discontent. Men will see in their king or in their rulers men like themselves, perhaps unworthy or open to criticism, but they will not on that account refuse obedience if they see reflected in them the authority of Christ, God and Man. Peace and harmony, too, will result; for with the spread and the universal extension of the kingdom of Christ men will become more and more conscious of the link that binds them together, and thus many conflicts will either be prevented entirely or at least their bitterness be diminished.

If the kingdom of Christ, then, receives, as it should, all nations under its sway, there seems no reason why we should despair of seeing that peace which the King of Peace came to bring on earth—He who came to reconcile all things, who came not to be ministered unto but to minister, who,

[1] 1 Cor. vii. 23.

Another danger to be diligently avoided by the missionary is that he should seek any other gain than souls. But on this subject there is no need to say much. For one who is held by the desire of gain, how can he have in view as he ought, the Divine glory alone, and be ready to devote all that he has, and his own life even, to promote it by calling others to Salvation? Besides, he would lose much of his authority among the heathen, especially if, as so easily happens, the love of gain should have developed into the sin of avarice; than which there is no vice more despised by mankind, or less worthy of the kingdom of God. The good propagator of the gospel therefore will follow, in this matter, the Apostle of the Gentiles, who not only wrote this exhortation to Timothy: "Having food, and wherewith to be covered with these we are content" (1 Tim. vi, 8), but so valued the reputation of disinterestedness, that while distracted by the cares of his most laborious office, he yet sought his subsistence by the labour of his hands.

The Preparation for the Missionary Life

Now the missionary, before he arrives at the apostolate, must make a diligent preparation; notwithstanding what anyone may assert to the effect that the knowledge of so many things is not necessary to one who is to announce Christ to peoples far removed from all culture. For although there can be no controversy as to the fact that the possession of the virtues is of more value than that of learning for making conversions, yet if anyone is not furnished with a good store of knowledge, he will often feel that he is wanting

in a matter which is of great assistance to the fruitfulness of the holy ministry. For not infrequently he has but few books and is out of touch with experts, though obliged to reply to those who ask him about all kinds of objections which they find against the faith, and may have to solve even very difficult problems. Further, the more a man shows himself to be learned the greater will be his estimation among the people, especially if he has to do with a nation which holds learning in honour ; and in this matter it would indeed be most improper for the messengers of the truth to be surpassed by the ministers of error. While, therefore, the students whom Our Lord shall call to holy Orders are being duly trained for apostolic labours, it is most necessary for them to be instructed in all the sciences, both sacred and profane, which are needful for missionaries. We wish this to be carried out, as is proper, in the schools of the Roman College *de Propaganda Fide*, in which We direct that there shall be in future a professorship devoted to the science of all that pertains to Missions.

Among the things with which the missionary should be thoroughly acquainted, it is obvious that the language of the people, to whose salvation he is to devote himself, must have the first place. Nor must he be content with a slight acquaintance with this language, but he must have enough to enable him to talk it easily and correctly. For he is debtor to all, to unlearned as well as learned, and he knows how easily one who speaks well can attract the good will of the multitude. And especially the diligent missionary should not delegate the explanation of Christian Doctrine to catechists, but should retain this province as his own, and as the

allowed Catholic truth to be attacked by false doctrines, but always with the result that truth has afterwards shone out with greater splendour, and that men's faith, aroused from its lethargy, has shown itself more vigorous than before.

The festivals that have been introduced into the liturgy in more recent years have had a similar origin, and have been attended with similar results. When reverence and devotion to the Blessed Sacrament had grown cold, the Feast of Corpus Christi was instituted, so that by means of solemn processions and an octave of prayer, men might be brought once more to render public homage to Christ. So, too, the feast of the Sacred Heart of Jesus was instituted at a time when men were oppressed by the gloomy pessimism of the Jansenists, which had made their hearts grow cold, and shut them out from the love of God and the hope of salvation.

If We ordain that the whole Catholic world shall revere Christ as King, We shall minister to the need of the present day, and at the same time provide an excellent remedy for the plague which now infects society. We refer to the plague of secularism, its errors and impious activities. This evil spirit, as you are well aware, Venerable Brethren, has not come into being in one day; it has long lurked beneath the surface. The empire of Christ over all nations was rejected. The right which the Church has from Christ Himself, to teach mankind, to make laws, to govern peoples in all that pertains to their eternal salvation, that right was denied. Then gradually the religion of Christ came to be likened to false religions and to be placed ignominiously on the same level with them. It was then put under the power of the State and tolerated more or less at the whim of princes and rulers. Some men went

further, and wished to set up in the place of God's religion a natural religion consisting in some instinctive affection of the heart. There were even some nations who thought they could dispense with God, and that their religion should consist in impiety and the neglect of God. The rebellion of individuals and of nations against the authority of Christ has produced deplorable effects. We lamented these in the Encyclical *Ubi arcano*; We lament them to-day: the seeds of discord sown far and wide; those bitter enmities and rivalries between nations, which still hinder so much the cause of peace; that insatiable greed which is so often hidden under a pretence of public spirit and patriotism, and gives rise to so many private quarrels; a blind and immoderate selfishness, making men seek nothing but their own comfort and advantage, and measure everything by these; no peace in the home, because men have forgotten, or neglect their duty; the unity and stability of the family undermined; society, in a word, shaken to its foundations and on the way to ruin. We firmly hope, however, that the Feast of the Kingship of Christ, which in future will be yearly observed, may hasten the return of society to our loving Saviour. It would be the duty of Catholics to do all they can to bring about this happy result. Many of these, however, have neither the station in society nor the authority which should belong to those who bear the torch of truth. This state of things may perhaps be attributed to a certain slowness and timidity in good people, who are reluctant to engage in conflict or oppose but a weak resistance; thus the enemies of the Church become bolder in their attacks. But if the faithful were generally to understand that it behoves them ever to fight courageously under the banner of Christ their King, then, fired with apostolic zeal, they would strive to

win over to their Lord those hearts that are bitter and estranged from Him, and would valiantly defend His rights.

Moreover the annual and universal celebration of the feast of the Kingship of Christ will draw attention to the evils which secularism has brought upon society, in drawing men away from Christ, and will also do much to remedy them. While nations insult the beloved name of our Redeemer by suppressing all mention of it in their conferences and parliaments, we must all the more loudly proclaim His kingly dignity and power, all the more universally affirm His rights.

The way has been happily and providentially prepared for the celebration of this feast ever since the end of the last century. It is well known that this cult has been the subject of learned disquisitions in many books published in every part of the world, written in many different languages. The kingship and empire of Christ have been recognized in the pious custom, practised by many families, of dedicating themselves to the Sacred Heart of Jesus; not only families, but nations too, have performed this act of dedication. Indeed, in the Holy Year 1900 Pope Leo XIII caused the whole of the human race to be consecrated to the Divine Heart. It should be remarked also that much has been done for the recognition of Christ's authority over society by the frequent Eucharistic Congresses which are held in our age. These give an opportunity to the people of each diocese, district, or nation, and to the whole world, of coming together to venerate and adore Christ the King hidden under the Sacramental species. Thus by addresses delivered at meetings and in churches, by public adoration of the Blessed Sacrament exposed and by solemn processions, men unite in paying homage to Christ, whom God has

given them for their King. It is by a divine inspiration that the people of Christ bring forth Jesus from His silent hiding-place in the church, and carry Him in triumph through the streets of the city, so that He whom men refused to receive when He came unto His own, may now receive in full His kingly rights.

A SUITABLE OPPORTUNITY

For the fulfilment of the plan of which We have spoken, the Holy Year, which is now speeding to its close, offers the best possible opportunity. For during this year the God of mercy has raised the minds and hearts of the faithful to the consideration of heavenly blessings which surpass all understanding, has either restored them once more to His grace, or, inciting them anew to strive for higher gifts, has set their feet more firmly in the path of righteousness. Whether, therefore, We consider the many prayers that have been addressed to Us, or look to the events of this past Jubilee Year, We have every reason to think that the desired moment has at length arrived for enjoining that Christ be venerated by a special feast as King of all mankind. In this year, as We said at the beginning of this Letter, the Divine King, truly wonderful in all His works, has been gloriously magnified, for another company of His soldiers has been added to the list of saints. In this year men have looked upon strange things and strange labours, from which they have understood and marvelled at the victories won by missionaries in the work of spreading His kingdom. In this year, by solemnly celebrating the centenary of the Council of Nicæa, We have commemorated the definition of the divinity of the Word Incarnate, the foundation of Christ's empire over all men.

THEREFORE BY OUR APOSTOLIC AUTHORITY WE INSTITUTE THE FEAST OF THE KINGSHIP OF OUR LORD JESUS CHRIST to be observed yearly throughout the whole world on the last Sunday of the month of October—the Sunday, that is, which immediately precedes the Feast of All Saints. We further ordain that the dedication of mankind to the Sacred Heart of Jesus, which Our predecessor of saintly memory Pope Pius X commanded to be renewed yearly, be made annually on that day. This year, however, we desire that it be observed on the thirty-first day of this month, on which day We shall celebrate pontifically in honour of Christ the King, and shall command that the same dedication be performed in Our presence. It seems to Us that We cannot in a more fitting manner close this Holy Year, nor better signify Our gratitude and that of the whole of the Catholic world to Christ the immortal King of ages, for the blessings showered upon Us, upon the Church, and upon the Catholic world during this holy period.

It is not necessary, Venerable Brethren, that We should explain to you at any length why We have decreed that this feast of Christ the King should be observed, in addition to those other feasts in which His kingly dignity is already signified and celebrated. It will suffice to remark that although in all the feasts of Our Lord the material object of worship is Christ, nevertheless their formal object is something quite distinct from His royal title and dignity. We have commanded its observance on a Sunday in order that not only the clergy may perform their duty by saying Mass and reciting the Office, but that the laity too, free from their daily tasks, may in a spirit of holy joy give ample testimony of their obedience and subjection to Christ. The last Sunday of October seemed the

most convenient of all for this purpose, because it is at the end of the liturgical year, and thus the feast of the Kingship of Christ sets the crowning glory upon the mysteries of the life of Christ already commemorated during the year; thus too, before celebrating the triumph of all the Saints, we proclaim and extol the glory of Him who triumphs in all the Saints and in all the Elect. Make it your duty and your task, Venerable Brethren, to see that sermons are preached to the people in every parish to teach them the meaning and the importance of this feast, that they may so order their lives as befits faithful and obedient subjects of the Divine King.

BLESSINGS TO BE EXPECTED

We would now, Venerable Brethren, in closing this letter, briefly enumerate the blessings which We hope and pray may accrue to the Church, to society, and to each one of the faithful, as a result of the public veneration of the kingship of Christ.

When we pay honour to the princely dignity of Christ, men will be reminded that the Church, founded by Christ as a perfect society, has a natural and inalienable right to perfect freedom and immunity from the power of the State; and that in fulfilling the task committed to her by God of teaching, ruling, and guiding to eternal bliss those who belong to the kingdom of Christ, she cannot be subject to any external power. The State is bound to extend similar freedom to the orders and communities of religious of either sex, who give most valuable help to the Bishops of the Church by labouring for the establishment and the extension of the kingdom of Christ. By their sacred vows they fight against the threefold concupiscence of the world; by making profession of a more perfect life they

render the holiness, which her divine Founder willed should be a mark and characteristic of His Church, more striking and more conspicuous in the eyes of all.

Nations will be reminded by the annual celebration of this feast that not only private individuals but also rulers and princes are bound to give public honour and obedience to Christ. It will call to their minds the thought of the last judgement, wherein Christ, who has been cast out of public life, despised, neglected, and ignored, will most severely avenge these insults; for His kingly dignity demands that the State should take account of the commandments of God and of Christian principles, both in making laws and in administering justice, and also in providing for the young a sound moral education.

The faithful, moreover, by meditating upon these truths, will gain much strength and courage, enabling them to form their lives after the true Christian ideal. If to Christ our Lord is given all power in heaven and on earth; if all men, purchased by His precious blood, are by a new right subjected to His dominion; if this power embraces all men, it must be clear that not one of our faculties is exempt from His empire. He must reign in our minds, which should assent with perfect submission and firm belief to revealed truths and to the doctrines of Christ. He must reign in our wills, which should obey the laws and precepts of God. He must reign in our hearts, which should spurn natural desires and love God above all things, and cleave to Him alone. He must reign in our bodies and in our members, which should serve as instruments for the interior sanctification of our souls, or, to use the words of the Apostle Paul, as instruments of justice unto God.[1] If all these truths are presented to the faithful for their con-

[1] Rom. vi. 13.

sideration, they will prove a powerful incentive to perfection. It is Our fervent desire, Venerable Brethren, that those who are without the fold may seek after and accept the sweet yoke of Christ, and that we, who by the mercy of God are of the household of the faith, may bear that yoke, not as a burden but with joy, with love, with devotion; that having lived our lives in accordance with the laws of God's kingdom, we may receive full measure of good fruit, and, counted by Christ good and faithful servants, we may be rendered partakers of eternal bliss and glory with Him in His heavenly kingdom.

Let this letter, Venerable Brethren, be a token to you of Our fatherly love as the Feast of the Nativity of Our Lord Jesus Christ draws near; and receive the Apostolic Benediction as a pledge of divine favours, which with loving heart We impart to you, Venerable Brethren, to your clergy, and to your people.

Given at St Peter's, Rome, on the eleventh day of the month of December, in the Holy Year 1925, the fourth of Our Pontificate.

PIUS PP. XI.

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ENCYCLICAL LETTER

(*RERUM ECCLESIAE*)

OF HIS HOLINESS

PIUS XI

BY DIVINE PROVIDENCE

POPE

TO

THE BISHOPS THROUGHOUT THE CATHOLIC WORLD

ON THE

PROPAGATION OF THE FAITH

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ENCYCLICAL LETTER OF OUR MOST HOLY LORD PIUS XI

RERUM ECCLESIAE

To His Venerable Brethren the Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See Pope Pius XI gives greeting and the Apostolic Blessing.

INTRODUCTION

Venerable Brethren,

Those who attentively review the history of the Church cannot fail to note how, from the first ages of redemption, the special care and solicitude of the Roman Pontiffs has aimed at imparting the light of Gospel teaching and the benefits of Christian culture to the peoples sitting " in darkness and the shadow of death," ever undaunted by difficulties and obstacles in their way. For unto no other end does the Church exist than that by extending the Kingdom of Christ throughout the world she may cause all men to share in redemption and salvation ; and whoever he may be who by divine appointment takes the place on earth of the Prince of Pastors, he may not rest content with simply keeping and guarding the Lord's flock committed to his charge, but, on the contrary, will fail in

his chief duty if he do not strive to the utmost to win and bring to Christ those who stray outside the fold.

Now it is well known that Our predecessors so fulfilled the divine command whereby they were charged to teach and baptize all nations, that they sent religious men of whom the Church publicly venerates not a few on account of the holiness of their lives or the heroism of their martyrdom, who strove to enlighten Europe and the lands but recently discovered and explored, or till then altogether unknown, with varying results. We say " with varying results," for it sometimes happened that the missionaries, after labouring with little fruit, were either put to death or driven out, and the field which they had begun to cultivate, whether just emerging from the wilderness or already converted into a garden of flowers, when left to itself became again gradually overgrown with briars and thorns.

Meanwhile it is a subject for rejoicing that in these later years those Congregations which undertake sacred missions to heathen peoples have with renewed effort redoubled their labours and fruits, and that to this increase of toil on the part of the missionaries the faithful have responded with a corresponding increase of generosity in their aid and support. Doubtless this aim was greatly furthered by the Apostolic Letter, which Our predecessor, of happy memory, directed to all the Bishops on November 30, 1919, " On the Propagation of the Catholic Faith throughout the World " [1] ; for not only was their diligence and zeal stimulated by the Pontiff to procure help, but also the Vicars and Prefects Apostolic were instructed with wise

[1] The Missions (*Maximum Illud*), C.T.S. 2*d*.

counsel as to the obstacles to be removed and the duties to be performed by their subjects, in order to render more fruitful the exercise of their sacred charge.

Missionary Exhibition and Museum

It is well known to you, Venerable Brethren, that for Our part, from the very beginning of Our Pontificate, We determined to leave nothing undone to prepare the one way of salvation for heathen peoples, by diffusing the light of Gospel Truth by means of apostolic preachers in an ever-widening circle. And for this purpose two things seemed especially to be required; both as necessary as they are timely, and the one intimately connected with the other—namely, that a much larger number of labourers, better trained in the various departments of knowledge, be sent forth into the vast and boundless regions that still lack Christian culture, and also that the faithful should understand with what keenness, constancy in prayer, and with what generosity they should combine to promote a work so holy and so fruitful. This was the object We had in view when We gave orders that a Missionary Exhibition should be held in Our own Palace. And We count it well pleasing to the good God that, as We have heard, at the sight and display of divine grace, together with human magnanimity and nobility, many young hearts were enkindled by the sparks of apostolic charity; and we have good reason for anticipating that in the future the admiration for the apostolic labourers which filled the multitudes of visitors will not be void of abiding fruit. That the weighty lessons which the Exhibition taught without words may not be forgotten, We have ordered—as perhaps

you are already aware—that a Museum be established in Our Palace at the Lateran, wherein the more noteworthy objects may be even more suitably displayed. It was from this spot that, from the time that peace was given to the Church, Our predecessors sent forth a succession of apostolic men remarkable for the holiness of life and zeal for religion into those regions which seemed ripe for the harvest. And all who visit this Museum, whether conspicuous as leaders in the missionary army or of the rank and file, after having compared notes on their respective missions, will aim at even better and greater endeavours. And We feel confident that those of the faithful who visit it will be stirred with no less feeling than was experienced by the crowds that resorted to the Vatican Exhibition. Meanwhile, that this keenness for the missions which has already been awakened in the Faithful may be still further stirred to action, We summon You, Venerable Brethren, to Our aid, and we implore your help; and if in any matter it is right and fitting that you should help, in this case the dignity of your office and your devotion to Us demands that you should not withhold unremitting and most devoted assistance. However great or small may be the span of life allotted to Us by divine Providence, this duty of Our Apostolic Office shall be ever Our care and Our solicitude; for when We consider that the heathens number ten thousand millions, We have no rest in Our spirit (2 Cor. ii, 13), and We seem to hear that call sounding in Our ears: "Cry, cease not, lift up thy voice like a trumpet" (Isa. lviii, 1).

Bishops in Ordinary share Responsibility for the Propagation of the Faith

There is no need to emphasize how much it is out of keeping with the charity whereby we should embrace God and all men, for those who belong to the fold of Christ to have no care for others who unhappily wander about outside. For surely the duty of love towards God demands not only that we should strive to the utmost to increase the number of those that know and adore Him " in spirit and truth " (John iv, 24), but also that we should bring as many as possible under the rule of the most loving Redeemer in order that " the profit in His blood " (Ps. xxix, 10) may be more fruitful from day to day, and that more and more we should please Him to whom nothing can be more pleasing than that men should be saved and come to the knowledge of the truth (1 Tim. ii, 4). Since Christ declared that this should be the special and peculiar mark of His disciples that they should love one another (John xiii, 35 ; xv, 12), is there a greater or more signal charity we can vouchsafe to our neighbours than to strive that they be withdrawn from the darkness of superstition and instructed in the true Faith of Christ ? Nay rather, this excels all other works and evidences of charity as much as does the mind excel the body, heaven the earth, and eternity time ; and whosoever exercises this work of charity, as far as in him lies, shows that he accounts the gift of Faith at its true worth, and, besides, by sharing with the wretched heathen this very gift, of all the most precious, and the others with which it is connected, he thereby manifests his own gratitude to the divine Goodness. And if none of the faithful may

decline this duty, may the Clergy do so who, by His wonderful choice and condescension, share in the Priesthood and Mission of Christ; and should you, Venerable Brethren, who, by divine appointment, each, in your own sphere, preside over the Christian Clergy and people conspicuous by the plentitude of the Priesthood? For we read that not to Peter alone, whose chair We occupy, but to all the Apostles, whose successors you are, did Jesus Christ give command: "Go ye into the whole world and preach the Gospel to every creature" (Mark xvi, 15). Whence it is clear that concern for the propagation of the Faith belongs to Us in such a way that without any hesitation you should take a share in Our labours, and in this matter help us in so far as your own particular pastoral duties permit. Do not, then, Venerable Brethren, take it amiss that with paternal kindness We urge your dutiful compliance, seeing that God will one day demand of Us no light reckoning of the discharge of this duty.

Prayer for the Missions

And first of all, by speaking and writing, cause to be introduced among your people and enjoin the gradual extension of the pious custom of praying "the Lord of the harvest that He send forth labourers into His harvest" (Matt. ix, 38), and of begging for the heathen the aid of heavenly light and grace; We say custom and enduring practice, which it is plain has more value and efficacy with divine mercy than prayers recited once or from time to time. For even though the heralds of the Gospel take pains, and toil, and even shed their blood to bring the heathen to the Catholic religion; though they employ effort and skill and

every kind of human means, still it will be of no avail, and all will be in vain if God do not touch the hearts of the heathen and, softened by His grace, draw them to Himself. Now it is easy to see that everyone has the opportunity of praying, and so this help and nourishment of the Missions is at the command of all. And therefore you will do a thing in accord with Our wishes and in keeping with the mind and sentiments of the faithful if, in your cathedral and other churches, you order to be added, say, to the Rosary or similar prayers, some special prayers for the Missions and for bringing the heathen to the Faith. And to this let children especially and consecrated Virgins be invited and urged ; that is to say, We desire that in orphanages, in boys' schools, and colleges, and likewise in all houses or convents of Religious Women, there should ascend to heaven daily prayer that the divine mercy may descend upon so many unhappy beings, upon those teeming pagan peoples. For what can the heavenly Father deny to the prayers of the innocent and pure of life ? And, besides, there is every reason to hope that when the flower of charity begins to bud in the tender hearts of the young, if they be accustomed to pray for the eternal salvation of the heathen, the desire of the Apostolate may be inspired by the Holy Spirit : and if this desire be carefully nurtured, it will be likely to provide in due course labourers not unworthy of the work of the Apostolate.

On Fostering Vocations to the Mission

Let us touch in passing on a subject, Venerable Brethren, truly worthy of your own close attention and consideration. There is no one, We think, who is not

aware of the great damage sustained by the propagation of the Faith as the result of the recent war; seeing that some of the missionaries recalled have lost their lives in the vicissitudes of the frightful conflict, and others ejected from the field of their labours have left the portion allotted to them long uncultivated: and it was not and is not now merely a question of repairing the damage and loss, but of restoring the missions to their former condition, nay rather of improving and extending them. Moreover, whether we consider the boundless tracts which have not yet been laid open to Christian civilization or the enormous number of those who to this day lack the benefits of redemption, or the needs and difficulties whereby on account of the fewness of their number the missionaries are entangled and hindered, Bishops and Catholics should combine every effort to bring about an increase and multiplication of the number of sacred envoys. If therefore in your own dioceses there be youths, clerics, or priests who seem to have a divine vocation to such an excellent apostolate, let your favour and authority encourage their inclination and endeavours and in no wise stand in their way. Certainly you should with impartial mind " try the spirits if they be of God " (I John iv, 1), but if you decide that the beginning and growth of this salutary design be from God, then let no dearth of clergy or diocesan need alarm you and hinder your consent, seeing that your people with the aids of salvation to hand are far nearer to salvation than the pagans, especially those who are still in their wildness and savagery. And if the occasion arise, for the love of Christ and souls cheerfully endure the loss, if indeed it may be called loss; for instead of the helper

and companion of your toils whom you lose, the Divine Founder of the Church will provide either by a more abundant outpouring of grace on the diocese, or by raising up other recruits for the sacred ministry.

Missionary Union of the Clergy

But that you may suitably combine this matter with the other cares of your pastoral charge, We bid you establish in your diocese the Missionary Union of the Clergy, or if it be already established to spur it on by your counsel, exhortation, and authority to still keener activity. This Union was providentially founded eight years ago; and not only did Our immediate predecessor enrich it with the grant of many Indulgences and place it under the direction of the Sacred Congregation of Propaganda, but We too, now that in these latter years it is spread in very many dioceses of the Catholic World, have honoured it with not a few proofs of Pontifical favour. All Priests who are members of the Union, and ecclesiastical students according to their status, implore particularly in the Mass and Divine Office the gift of faith for the numberless multitude of pagans, and encourage others to pray for the same intention. Whenever and wherever they may do so, they preach to the people on the promotion of the apostolate to the heathen and in like manner strive to effect that days be appointed and meetings held for united and effective treatment of this subject. They spread missionary literature, and whenever they notice in anyone the beginnings of a missionary vocation they facilitate access to suitable training and instruction. In every possible way within the limits of their own diocese they foster the Association for the Propagation

of the Faith and the two other organizations which are subsidiary to it. Seeing that the Missionary Union of the Clergy enjoys the benefit of the patronage and encouragement of so many of the Bishops, it does not escape your notice how large a sum it has collected in aid of these organizations and how much more it gives promise of collecting in the future, as the generosity of the faithful increases year by year. At the same time it is to be desired that henceforward there be no cleric who is not inflamed with love of the Missions.

Association for the Propagation of the Faith

The Association for the Propagation of the Faith is truly the chief of missionary organizations ; and with due regard for the glory of the pious Foundress and the city of Lyons We have reorganized and transferred its headquarters hither, and bestowed upon it Roman citizenship, so to speak. And Christian people should support it with generosity corresponding to the manifold needs of existing Missions, and those likely to be founded in due course. How many and great are these needs, and how trying is the poverty which the missionaries for the most part experience, was made sufficiently clear by the Vatican Exhibition ; although it may have happened that very many did not even notice it, their sight being dazzled by the abundance, the novelty and beauty of the exhibits. Be not ashamed, therefore, Venerable Brethren, to become beggars for Christ and the salvation of souls, and both by writing and heartfelt eloquence urge your people to augment by their bounty and goodness and make much more abundant the harvest which the Association gathers

year by year. And since none are to be counted so poor and naked, none so infirm, hungry and thirsty, as those who lack the knowledge and the grace of God, everyone must see that those who show mercy to the most needy of all men cannot possibly be left without divine mercy and reward.

Holy Childhood and Society of the Apostle Peter

To the head organization of the Propagation of the Faith there have been added two others, as We have said, and since the Holy See has made them peculiarly its own the faithful ought to help and maintain them by collecting or making offerings, in preference to other works which have particular aims—namely, the organization of the Holy Childhood and that which derives its name from the Apostle Peter. The object of the former is, as is very well known, to band together our children to accustom themselves to set aside their pocket money and offer it particularly for the rescue and Catholic upbringing of pagan babies, wherever they are wont to be abandoned or destroyed. The object of the latter is by prayers and offerings to make it possible for specially selected native students to receive the necessary training in seminaries in preparation for Holy Orders, in order that those of their own race may in time be more easily converted to Christ or be confirmed in the Faith. To the Society of the Apostle Peter, as you know, we gave a heavenly patron not long ago, Teresa of the Child Jesus, who while she was living in the cloister on earth made herself responsible for and adopted a missionary in order to help him as was her custom with prayers and voluntary or pre-

scribed corporal penances, and above all by offering to her Divine Spouse the dreadful tortures of the disease from which she suffered. And, under the patronage of the Virgin of Lisieux, We promise Ourselves more abundant fruits. In this regard, We rejoice greatly that many Bishops have been pleased to number themselves among the perpetual patrons of this work, and that seminaries and other institutions have undertaken in common to meet the expenses for the maintenance and instruction of a native ecclesiastical student. These organizations are both rightly called auxiliaries of the chief organization, and as they were recommended to the solicitude of the Bishops by Our predecessor of happy memory, Benedict XV, in the Apostolic Letter mentioned above, so We in like manner do not cease to recommend them to you; and We trust that through your pleading the faithful will in no wise allow themselves to be surpassed in generosity by non-Catholics, who with such great liberality assist the propagators of their errors.

Duties of Vicars and Prefects Apostolic

Now to you, Venerable Brethren, Beloved Sons, We address Our words, who through your long, laborious, and prudent service as missionaries have been found worthy to be promoted by Apostolic authority to Vicariates and Prefectures. First of all let Us speak of the progress in general that the Missions have made in the last few years, thanks to your charity and prudence, for which We congratulate you and the missionaries who are under your charge and guidance. What your principal duties are, and what you particularly have to guard against in the fulfilment of these

duties, has been set forth with so much wisdom and eloquence by Our immediate predecessor, that nothing remains to be added. Yet it has seemed good to Us, Venerable Brethren, Beloved Sons, to make known to you Our mind on certain points.

Native Clergy

First of all, let Us recall to your attention how important it is that you enrol natives among your clergy. If you do not do your best to accomplish this, We maintain that your apostolate will not only be defective, but it will delay and retard the establishment and organization of the Church in those countries. We are willing to admit and recognize that in some places steps have been taken to meet this need by the erection of seminaries in which native youths of good promise are duly instructed and prepared to ascend to the dignity of the priesthood and to instruct in the Christian faith those of their own race; nevertheless, we are much too far from having attained the progress required in this matter. You remember the complaint of Our predecessor, Benedict XV, of happy memory, in this respect: "It is lamentable that there are regions to which the Catholic faith was brought centuries ago, and where nevertheless you do not find a native clergy except of an inferior stamp; likewise there are some peoples long since illumined by the light of the Gospel, who have emerged from barbarism and have attained such a degree of civilization that they produce men of eminence in all the various arts; and although they have been under the salutary influence of the Gospel and of the Church for several centuries, not even yet have they been able to produce Bishops to rule them,

nor priests whose teaching should have weight with their fellow-citizens."

The Function of Native Clergy

It may be that sufficient attention has never been paid to the method whereby the Gospel began to be propagated and the Church of God to be established all over the world. We touched on this subject at the public closing of the Missionary Exhibition, and recalled the fact that from the earliest literary monuments of Christian antiquity it is abundantly clear that the clergy placed in charge by the Apostles, in every new community of the faithful, were not brought in from elsewhere, but were chosen from the natives of the locality. From the fact that the Roman Pontiff has entrusted to you and to your helpers the task of preaching the Christian religion to pagan nations, you ought not to conclude that the role of the native clergy is solely that of assisting the missionaries in minor matters and in some sort completing their work. What is the object of these holy missions, We ask, except that the Church of Christ may be instituted and established in those boundless regions? And from what shall the Church be built up to-day among the heathens, except from those elements out of which it was built up among us — that is, unless it is composed of people, clergy, and religious men and women recruited from their own country? Why should the native clergy be prevented from cultivating their country which is their own native soil—that is, from governing their own people? In order that you may be able to make speedier progress henceforth in winning to Christ new converts from heathenism, will it not help you

greatly to be able to leave the native clergy to keep and more fruitfully till the plots already portioned off? Nay, even in extending more widely the Kingdom of Christ, the native clergy will prove to be most useful, more useful in fact than was ever imagined, " for as the native priest "—to use the words of Our predecessor— " by birth and temper, by sentiment and interests, is in touch with his own people, it is marvellous how valuable he can be in instilling the Faith into the minds of his people. He knows in fact better than anyone else the best methods to follow; and so it frequently happens that he will often have access where a foreign priest could never gain entrance." Moreover, foreign missionaries, on account of their imperfect knowledge of the language, are frequently prevented from expressing themselves. As a result the force and efficacy of their preaching is greatly weakened.

Danger of War or Political Upheaval

In addition, there are other inconveniences which should be taken into account, although they may seem to happen but rarely, or be averted without great difficulty. Suppose that, on account of a war or on account of other political events, one Government supplants another in a missionary territory, and requests or demands the withdrawal of foreign missionaries of a certain nationality; or suppose again (although this is less likely to happen), that the inhabitants, who have attained a higher degree of civilization and as a result a corresponding civil maturity, in order to render themselves independent, should wish to drive from their territory both the ruling officials, the soldiers and the missionaries

of the foreign nation under whose rule they are, and that they cannot do this save by recourse to violence—what a disaster would threaten the Church in those regions, unless the native clergy, which has been spread as a net-work throughout the territory, could provide completely for the population converted to Christ! And moreover—for these words of Christ, "The harvest indeed is great, but the labourers are few" (Matt. ix, 37; Luke x, 2), have no less application to the present condition of things—Europe itself, whence most of the missionaries come, is in need of clergy, and this at a time when it is important that with the help of God our separated brethren should be led back to the unity of the Church and delivered from their errors. It is well known that, if at the present time the number of youths called to the priestly and religious life is not less than before, still the number of those who heed the call seems much smaller.

Seminaries for Native Clergy

From what We have said, Venerable Brethren, Beloved Sons, it follows that it is necessary to supply your territories with as many native priests as shall suffice by themselves, without counting on external aid, not only to extend the bounds of Christianity, but also to govern the community of the faithful of their own nation. In fact, in some places as We have said a short time before, seminaries have been erected for receiving native students, and they are for the most part situated in a central position between neighbouring Missions which have been entrusted to the same Order or Congregation; and Vicars and Prefects Apostolic send their chosen men and maintain them at their own

expense to receive them back one day as ordained priests prepared for the sacred ministry. Accordingly, what has been done here and there by some, We not merely wish, nay, We command shall likewise be done by all in charge of Missions, so that there be no native of promise whom you keep away from the priesthood and apostolate, provided he give signs of a true vocation. Of course, the larger the number of students you select for such formation—and there is need of a great number—so much the greater will be the expense. But do not be discouraged ; confide in the most loving Saviour of men, to whose Providence We must look to bring it about that the generosity of Catholics may be increased, so that the Holy See may have the means wherewith to aid you more abundantly to effect so salutary a design. But, if each of you must take care to procure as large a number as possible of native students, you must, moreover, strive to form and train them to the sanctity becoming the priestly life, and to such a spirit of apostolate joined with zeal for the salvation of their brethren, as to be ready even to suffer the loss of life for the members of their own tribe and nation. It is, moreover, most important that they should receive at the same time an education in profane and sacred studies, not confused and unmethodical, not unduly compressed or curtailed, but that they should follow the usual course of studies with a satisfactory amount of instruction. And if in the seminaries you educate subjects conspicuous for the integrity and piety of their lives, and well prepared for the sacred ministry and skilled masters of the Divine Law, not only will they be respected by their own people, even by the leaders and learned men of the country, but

there will be no reason why they should not be appointed with good hope of success to govern parishes, and some day dioceses, when it shall please God they be erected.

Treatment of Native Clergy

He who considers such natives as of an inferior race and of obtuse intelligence makes a great mistake. For long experience has shown that the peoples who inhabit the remote regions of the East and of the South are sometimes not inferior to ours and can even contend and hold their own with them in keenness of mind. But if you find extreme slowness of mind in the case of men who live in the very heart of barbarous regions, this is due to circumstances, since the use of their intelligence is narrowed to the limited exigences of their daily life. And if you, Venerable Brethren, Beloved Sons, can testify to the truth of this, so also can We vouch for it ; for almost under Our eyes native students are being trained in every branch of study in the colleges of Rome, and not only are they the equals of others in quickness of mind, and in the results obtained, but frequently even excel and surpass them. And that is why you ought not to permit native priests to be regarded of an inferior grade, and to be appointed only to the more humble offices of the ministry, as if they had not received the same priesthood as the missionaries, or as if they were not sharing in the self-same apostolate. Nay, regard them as being the ones who shall one day govern the churches founded with your sweat and labours, and the Catholic communities of the future. Let there be no discrimination, therefore, between European and native

missionaries, and let there be no line of demarcation, but let them be united together in the bonds of mutual reverence and affection.

Native Religious Congregations

And since, as We have just said, for the organization of the Church of Christ among your people it is necessary that you make use of the elements from which by Divine Counsel it is composed, you ought as a consequence to consider the founding of native religious communities of both men and women one of the principal duties of your office. For if God touches the hearts of these new followers of Christ by a breath from on high and urges them to a higher life, why should they not make profession of the evangelical counsels? And in this respect do not allow the missionary priests or sisters who labour in the field allotted to you to be unduly swayed by love of their own Institutes—an affection in itself honourable and upright—so that they be kept from a broader view of things. Accordingly, if there be any natives desirous of joining the older Congregations, it certainly would not be right to discourage or impede them from joining provided they give signs of being able to imbibe the spirit of these Congregations, and reproduce in their own countries a stock not unworthy of the Institute. Nevertheless, seriously and prayerfully ponder the question whether it might not be more expedient to found new Congregations, such as may be better in keeping with the habits and character of the natives, and with the needs and state of the country.

Catechists

Nor should We pass over in silence another point which is most important for the propagation of the

faith—namely, the advantage of multiplying the number of catechists—whether they be chosen from Europeans, or preferably from the natives, who may help the missionaries, particularly by instructing catechumens and preparing them for baptism. It is not necessary to speak of the qualities which should adorn these catechists that they may be able to draw to Christ the infidels, more by the example of their lives than by their words. And do you, Venerable Brethren, Beloved Sons, fervently resolve to educate them with all solicitude in order that they may be well versed in Catholic doctrine, and that in teaching it they may be able to adapt themselves to the character and intelligence of their hearers, in which work their success will be in proportion to the intimate knowledge they have of the mentality of the natives.

Contemplative Orders in the Mission Field

Up to the present We have been speaking of the selection and of the recruiting of the sharers of your labours. Under this heading, however, it still remains for Us to commend to your zeal a suggestion which, if put into effect, would, We believe, greatly aid the speedier diffusion of the faith. In what high regard We hold the contemplative life is made abundantly clear by the Apostolic Constitution, wherewith We very gladly, two years since, confirmed with Our Apostolic authority the Carthusian Rule which had been revised in keeping with the new code of Canon Law—a rule which from the very beginning of the Order had been approved by Pontifical authority. Now, just as We heartily exhort the higher superiors of these Orders, in like manner, in season and out of

season, do We exhort you, Venerable Brethren, Beloved Sons, to take care that the practice of this more austere life of contemplation may be introduced in the Mission field and widely extended by the establishment of monasteries ; for it is wonderful what an abundance of heavenly graces these solitaries will bring down upon you and your labours. Nor is there any danger that these monks may not find a suitable place in your midst, since the inhabitants, especially in some regions, although for the most part pagans, are naturally inclined to solitude and to prayer and contemplation. In this connection We are reminded of that great monastery which the reformed Cistercians of La Trappe have founded in the Apostolic Vicariate of Peking, where there are nearly one hundred monks, of whom the majority are Chinese, and who by the exercise of the most perfect virtues, by continual prayer, by austerity of life and enduring toil, not only gain merit for themselves and the pagans by placating and rendering satisfaction to the Majesty of God, but also by the efficacy of their example win those very pagans to Jesus Christ. It is as clear as daylight, therefore, that our hermits, while maintaining quite intact the rule and spirit of their Founder and taking no part in active life, can day by day contribute no little impulse to the favourable issue of sacred missions. And if the superiors of these Orders heed your requests and establish houses of their subjects in places where by common agreement it is deemed best, they will do a thing which will be especially salutary for the great multitude of heathens, and more acceptable and pleasing to Us than can be believed.

Need of Organized Effort

Now, Venerable Brethren, Beloved Sons, let us pass on to some points that have to do with the better organization of the Missions; and if in this matter Our immediate predecessor has already given counsels and instructions, We desire now to repeat them, because We believe them to be of great advantage for the fruitful exercise of the apostolate and justly so. Since the result of Catholic Missions among the pagans depends in great part upon you, We desire that things be more fitly arranged by you, so that henceforward there may be more easy access to the spread of Christian wisdom and the number of those on whom it shines may be increased. Let it be your cherished aim so to place the heralds of the Gospel that no part of your territory is void of preaching, and that no part is left for future cultivation. Wherefore, go farther afield by means of stations, placing missionaries in certain central positions around which smaller stations may be set up in charge of at least one catechist, and furnished with a chapel, which the missionaries may come and visit from time to time at fixed intervals in the course of their ministry.

Meanwhile let the missionaries remember that they must follow the same methods of approach to the natives as did the Divine Master when He was on earth. Before He taught the multitudes He was accustomed to heal their sick: "And all that were sick he healed; and many followed him and he healed them all; he had compassion on them and healed their sick" (Matt. viii, 16; xii, 15; xiv, 14). He ordered His Apostles to do the same, giving them the power: "And into what city soever you enter . . . heal the sick that are therein,

and say to them : The Kingdom of God is come nigh unto you " (Luke x, 8-9), and " going out they went about through the towns, preaching the gospel and healing everywhere " (Luke ix, 6). Neither let the missionaries forget how kind and loving Jesus showed himself to infants and little children ; and how when the disciples rebuked them, He bade them not to hinder the little children from coming unto Him (Matt. xix, 13-14). In this connection let Us remind you of what We said on another occasion : missionaries who preach God to the heathen doubtless know well that even in those countries those who care for the general health and heal the sick, those who fondle infants and children, win the good will and affection of all, so readily does the human heart respond to charity and kindness.

Churches and Mission Buildings

But to return to a point already touched upon, if in the places where you have taken up your residence, Venerable Brethren, Beloved Sons, and likewise in centres more important on account of the number of inhabitants, there be need to erect larger churches and other mission buildings, you must avoid erecting churches or edifices that are too sumptuous and costly, as though you were providing cathedrals and episcopal residences for future dioceses. All this will come in its own good time. Are you not aware that, in certain dioceses that have already been canonically erected for some time, only just now have such churches and buildings been constructed or are still in the process of construction ? Likewise, it would neither be right nor advisable to crowd together into one principal station, or into the locality where you reside, all the institutions

erected for the good of soul and body ; because if they be very important, they will make such a demand on the presence and care of yourself or the missionaries that the salutary visitation and evangelization of the whole region will gradually slacken or cease. Since mention has been made of such works, in addition to hospitals and dispensaries for the care of the sick and the distribution of medicines, in addition likewise to elementary schools, which you ought never allow to be lacking, it is important that for youths emerging from boyhood, who do not intend taking up agriculture, you open the way for higher instruction, particularly of handicrafts in schools founded by you. And here We exhort you not to neglect the nobles of the region and their children. Granted that the Word of God and His ministers are received more readily by the poor and humble, it is likewise true that Jesus Christ said of Himself, " The spirit of the Lord . . . hath sent me to preach the gospel to the poor " (Luke iv, 18) ; yet We must take into account what St Paul says, " To the wise and to the unwise I am a debtor " (Rom. i, 14). And history and experience teach us that when once men of first rank in the state have been converted to Christianity, the lower orders easily follow in their footsteps.

Mission not a Title of Possession

And, finally, Venerable Brethren, Beloved Sons, by the well-known zeal with which you burn for religion and the salvation of souls, receive this last most important recommendation with minds prepared for prompt obedience. The territories confided by the Holy See to your laborious care, that you may bring

them under the yoke of Christ the Lord, are for the most part vast in extent ; it may, therefore, happen that the number of missionaries belonging to your particular Institute is much smaller than is required. Just as in well-established dioceses there are accustomed to come to the aid of Bishops those belonging to various religious families, either clerical or lay, and nuns of various Congregations, so you likewise, when there is question of the propagation of the faith, of the education of the native youth or other similar undertakings, ought not to hesitate to summon and admit to share your work religious missionaries, although of another Institute, whether they be priests or members of lay Institutes, as they are called. The Orders and Religious Congregations may well be proud of the mission given to them among the pagans and of the gains for the Kingdom of Christ made by them up to the present day ; but let them remember they have not received the territories of the Missions by a peculiar and perpetual right, but they hold them at the discretion of the Holy See, which has consequently the right and duty to take care that they are properly and fully cultivated. The Roman Pontiff would not be fulfilling his Apostolic duty if he restricted himself solely to the assigning of territories of greater or lesser extent to the various Institutes ; but what is of more importance, he must without intermission and with the greatest diligence see to it that these Institutes send into the regions confided to them missionaries as many in number and so fully qualified as may suffice effectively to diffuse the light of Christian Truth however widely they may extend. Therefore, since the Divine Pastor will require his flock at Our hand, whenever it

shall appear necessary or more opportune and useful for the greater expansion of holy Church, We shall in no wise hesitate to transfer the territories of the Missions from one society to another, divide or subdivide, and confide to native clergy or other Congregations new Vicariates and Apostolic Prefectures.

Conclusion

It only remains to exhort anew all of you, Venerable Brethren, who throughout the Catholic world share with Us the cares and consolations of the Pastoral Office, to be pleased to help the sacred Missions, by the methods and aids We have mentioned, that henceforward with renewed vigour they may produce a much richer harvest. May Mary, the most Holy Queen of Apostles, graciously second our common undertakings, for since on Calvary all men were commended to her motherly affection, she loves and cherishes no less those who do not know of their redemption by Jesus Christ than those who happily enjoy the benefits of that redemption. Meanwhile, as an earnest of heavenly gifts and token of Our Paternal regard, We most lovingly bestow the Apostolic Blessing on you, Venerable Brethren, and your Clergy and people.

Given at Rome at St Peter's on the twenty-eighth day of February in the year nineteen hundred and twenty-six, the fifth of Our Pontificate.

Pius PP. XI.

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TRUE RELIGIOUS UNITY

INTRODUCTION

BY HIS EMINENCE CARDINAL BOURNE

THE Encyclical Letter *Mortalium Animos* which follows is a re-affirmation of the traditional doctrine of the Catholic Church, rendered necessary by the many endeavours made in recent years to bring about a united Christendom. Those efforts have failed, as such efforts must always fail, because they leave out of account the very definite teaching and tradition of the Church founded by Jesus Christ.

There is indeed a fundamental difference between Unity as understood by the average Protestant mind and Unity in the Catholic's conception of that term. In the case of the Protestant, Unity is something which has probably never existed ; which certainly does not exist to-day ; which may, perhaps, be realised in some far-off future by a compromise between contending and even contradictory opinions. To a Catholic such a conception of Unity is not only repugnant but quite impossible. He believes that Unity has existed from the day when Christ

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established His Fold and set up His Church, comparing it to a kingdom and a house; that from that day the Church has had a visible organic unity, which, because it is divinely constituted and divinely protected, can never be broken. In the exercise of their free will men may abandon it and be no longer within its range, but the Unity itself remains unbroken and unimpaired. Their abandonment cannot break or impair it. Like every healthy organism, that one Church possesses the vital faculty of rejecting and ejecting every element that menaces its vitality or organic unity.

Thus the company in the Upper Chamber on the day of Pentecost constituted the Unity of the one Church. A few days later the Church numbered some hundreds, and they were the *whole* Church, and the entire world without was outside the Unity of that one Church. Gradually the numbers grew to thousands, and to-day they are many tens of millions. But it is not a question of numbers or extent. The Church has, indeed, both the mission and the power of existing at all times and in every nation. In all probability her growth has been continuous from the beginning. Loss in one direction has been more than compensated by gain in some other. But the existence of the one Church and her Unity are independent of time and place and numbers.

The Catholic holds that this conception of the Unity of the Church is the necessary logical consequence of the Divine Founder's words. She accepts them in their natural literal sense. "As

the Father has sent Me, so do I send you." "Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and behold, I am with you all days, even to the consummation of the world." "He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned." "Thou art Peter: and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." When, too, the Founder spoke of the sheep outside the Fold, He showed clearly that the Fold existed actually and was no mere dream of the future. Into that Fold all were gradually to be gathered; and then, eventually, all mankind would be one Fold under the Shepherd: but, until they are gathered in, they are outside the Unity of the one Fold, outside the visible organic Unity of the Catholic Church.

It is clear that the Unity of the Catholic Church was thus understood from the earliest days of Christianity. Those were within the Unity who, being baptized, accepted the teaching and submitted to the authority of the Church. All others were regarded as outside the Unity. Baptism was the gate of entry. To reject the teaching once accepted was to become a heretic and to be treated as such.

To throw off the authority of the Church was an act of schism incurring the punishment thereof. And the Church claimed then, as she claims to-day, to have power to declare and set forth the revelation of truth entrusted to her by her Founder, and to be divinely protected against error in such authoritative declaration or setting forth.

This is the conception of Unity held by every Catholic, a Unity which has existed from its constitution by Christ Himself, and is to exist in virtue of His promise until the end of time. All those who accept this idea of Unity are within the visible unity of the one Church; those who reject that idea are outside the Unity, and can enter within only by accepting the teaching and authority of that Church founded by Christ our Lord. Any other conception of Unity is tantamount to admitting that the promises of Christ have failed so far as His Church is concerned; and is a virtual denial of the divine origin of that Church.

Another point stands out clearly from this Catholic conception of Unity. If Christ has actually given a clear, definite revelation of truth about God and His relation to His creatures, and has promised that that revelation shall continue to the end of the world, and be safeguarded against error, it follows that every creature who becomes convinced of the reality of that revelation is bound to accept it, and commits sin if he refuses to accept it. If God the Creator speaks, the creature is bound to listen and to believe what He utters. Hence the axiom "outside the Church there is no salvation."

But, as it is equally true that without the deliberate act of the will there can be neither fault nor sin, so evidently this axiom applies only to those who are outside the Church knowingly, deliberately, and wilfully.

And this is the doctrine of the Catholic Church on this often misunderstood and misrepresented aphorism. There are the covenanted and the uncovenanted dealings of God with His creatures, and no creature is outside His fatherly care. There are millions—even at this day the vast majority of mankind—who are still unreached or unaffected by the message of Christianity in any shape or form. There are large numbers who are persuaded that the old covenant still prevails and are perfectly sincere and conscientious in their observance of the Jewish Law. And there are millions who accept some fashion of Christian teaching who have never adverted to the idea of Unity as I have described it, and have no thought that they are obliged in conscience to accept the teaching and to submit to the authority of the Catholic Church. All such, whether separated wholly from acceptance of Christ and His teaching, or accepting that teaching only to the extent in which they have perceived it, will be judged on their own merits. They are bound to accept and follow God's teaching so far as their reason rightly used shall lead them. They must obey the dictates of the moral law which their conscience imposes upon them. They must regret before God, and endeavour to undo, the faults and sins that they commit against their reason and their

conscience. And they are bound at all cost to enter within the Unity of the Church so soon as they realise that that obligation is incumbent upon them.

When or how such realisation may come to them no one can say. To what extent they may attain it is the secret of God. But this is certain, that no man of really good will is ever rejected by his Maker, and that to every soul is offered *real opportunity* of salvation. None can be lost, whether within or without the visible Unity of the Church, except by his own deliberate fault. A conscious neglect of prayer, which is Christ's own appointed means of finding truth, evidently involves fault on the part of him who in doubt does not seek from God in prayer the removal of his perplexity. "Ask, and you shall receive; seek, and you shall find."

Meanwhile the external work of the Church must always continue, for Christ the Founder has so willed and ordained it: "Go, and teach all nations." He Himself used human means and instruments to accomplish His divine purpose, and He uses them still. The Gospel will spread slowly and gradually, dependent for its extension on frail, changeable, and mortal men, on human means of transport, and on the concurrence of various human factors. It is often hampered, checked, and thwarted by the resistance of human wills. But just as our Master did not hesitate to say, "I have finished the work which Thou gavest me to do," when the Passion was yet to come, and to human eyes the work of redemption seemed hardly yet begun, so may we in all reverence and humility claim that our work is

accomplished when we have done our best to carry out that Master's will in our regard, and have striven to obtain His pardon for all that we have left undone or done amiss. And all men must surely labour and hope and pray that in God's own time every human creature may be gathered into that Unity which is undoubtedly according to His will. And it is their duty, whether they be already within or still outside that Unity, by brotherly love and mutual helpfulness and the uprightness of their lives, but without compromise of truth, to hasten the coming of that day.

It is this conception of Unity which also explains why the Catholic Church, in accordance with the tradition of Christianity from the beginning, declines to participate in the worship of those who do not accept her teaching and authority, and refuses to admit them to her Sacraments. To act otherwise would, in her judgment, be disloyalty to her Founder and to the truth which He has given into her care. Worship, to be acceptable, must be sincere and based on truth. Convinced that she possesses divinely revealed truth, she would be acting disloyally and insincerely were she, by participation in their worship, to seem to admit that those who think that this divinely revealed truth is uncertain and still awaiting discovery and proof are, perhaps, after all in the right, while she has been deceived. She is fully persuaded that in her worship of God she is dealing with truth, reality, and fact. She is essentially unable to regard Divine worship as a matter of opinion, sentiment, or uncertainty. Thus

Catholics, while respecting the religious convictions of others and acknowledging their sincerity and good faith, are precluded from any action that would appear to call in question the objective truth of the revelation delivered to her by Jesus Christ our Lord. She must ever be, as she has been from the beginning, an *exclusive* Church both in her teaching and in her worship.

This, then, is the unchanging and unchangeable teaching of the Catholic Church on Unity, which the actual occupant of the Papal Chair authoritatively proclaims once more in terms that are quite clear. They are inspired solely by apostolic zeal for the accomplishment of the Master's purpose, and by most earnest desire that all men may be brought to His Sacred Feet in loving acceptance of the truth which He has taught.

ENCYCLICAL LETTER OF OUR MOST HOLY LORD PIUS XI BY DIVINE PROVIDENCE POPE ON " FOSTERING TRUE RELIGIOUS UNITY "

POPE PIUS XI to his VENERABLE BRETHREN gives Greeting and the Apostolic Benediction.

Never perhaps in the past have the minds of men been so engrossed as they are to-day with the desire to strengthen and extend for the common good of mankind that tie of brotherhood—the result of our common origin and nature—which binds us all so closely together. The world does not yet fully enjoy the fruits of peace ; on the contrary, dissensions old and new in various lands still issue in rebellions and conflict. Such disputes, affecting the tranquil prosperity of nations, can never be settled without the combined and active goodwill of those who are responsible for their government, and hence it is easy to understand—especially now that the unity of mankind is no longer called into question—the widespread desire that all nations, in view of this universal kinship, should daily find closer union with one another.

It is with a similar motive that efforts are being made by some, in connection with the New Law promulgated by Christ our Lord. Assured that there exist few men who are entirely devoid of the religious sense, they seem to ground on this belief a hope that all nations, while differing indeed in religious matters, may yet without great difficulty be brought to fraternal agreement on certain points of doctrine which will form a common basis of the spiritual life. With this object congresses, meetings,

and addresses are arranged, attended by a large concourse of hearers, where all without distinction, unbelievers of every kind as well as Christians, even those who unhappily have rejected Christ and denied His divine nature or mission, are invited to join in the discussion. Now, such efforts can meet with no kind of approval among Catholics. They presuppose the erroneous view that all religions are more or less good and praiseworthy, inasmuch as all give expression, under various forms, to that innate sense which leads men to God and to the obedient acknowledgment of His rule. Those who hold such a view are not only in error; they distort the true idea of religion, and thus reject it, falling gradually into naturalism and atheism. To favour this opinion, therefore, and to encourage such undertakings is tantamount to abandoning the religion revealed by God.

Nevertheless, when there is a question of fostering unity among Christians, it is easy for many to be misled by the apparent excellence of the object to be achieved. Is it not right, they ask, is it not the obvious duty of all who invoke the name of Christ to refrain from mutual reproaches and at last to be united in charity? Dare anyone say that he loves Christ, and yet not strive with all his might to accomplish the desire of Him who asked His Father that His disciples might be "one" (*John* xvii. 21)? Did not Christ will that mutual charity should be the distinguishing characteristic of His disciples? "By this shall all men know that you are My disciples, if you have love one for another" (*John* xiii. 35). If only all Christians were "one,"

it is contended, then they might do so much more to drive out the pest of irreligion which with its insidious and far-reaching advance is threatening to sap the strength of the Gospel. These and similar arguments, with amplifications, are constantly on the lips of the " pan-Christians " who, so far from being a few isolated individuals, have formed an entire class and grouped themselves into societies of extensive membership, usually under the direction of non-Catholics, who also disagree in matters of faith. The energy with which this scheme is being promoted has won for it many adherents, and even many Catholics are attracted by it, since it holds out the hope of a union apparently consonant with the wishes of Holy Mother Church, whose chief desire it is to recall her erring children and to bring them back to her bosom. In reality, however, these fair and alluring words cloak a most grave error, subversive of the foundations of the Catholic faith.

Conscious, therefore, of Our Apostolic office, which warns Us not to allow the flock of Christ to be led astray by harmful fallacies, We invoke your zeal, Venerable Brethren, to avert this evil. We feel confident that each of you, by written and spoken word, will explain clearly to the people the principles and arguments that We are about to set forth, so that Catholics may know what view and what course of action they should adopt regarding schemes for the promiscuous union into one body of all who call themselves Christians.

God, the Creator of all things, made us that we might know Him and serve Him ; to our service,

therefore, He has a full right. He might indeed have been contented to prescribe for man's government the natural law alone, that is, the law which in creation He has written upon man's heart, and have regulated the progress of that law by His ordinary Providence. He willed, however, to make positive laws which we should obey, and progressively, from the beginnings of the human race until the coming and preaching of Jesus Christ, He Himself taught mankind the duties which a rational creature owes to his Creator. "God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son" (*Heb.* i. 1, *seq.*). Evidently, therefore, no religion can be true save that which rests upon the revelation of God, a revelation begun from the very first, continued under the Old Law, and brought to completion by Jesus Christ Himself under the New. Now, if God has spoken—and it is historically certain that He has in fact spoken—then it is clearly man's duty implicitly to believe His revelation and to obey His commands. That we might rightly do both, for the glory of God and for our own salvation, the only-begotten Son of God founded His Church on earth. None, we think, of those who claim to be Christians will deny that a Church, and one sole Church, was founded by Christ.

On the further question, however, as to what in the intention of its Founder was to be the precise nature of that Church, there is not the same agreement. Many of them, for example, deny that the

Church of Christ was intended to be visible and manifest, at any rate in the sense that it was to be visibly the one body of the faithful, agreeing in one and the same doctrine under one teaching and governing authority. They conceive the visible Church as nothing more than a federation of the various Christian communities, even though these may hold different and mutually exclusive doctrines. The truth is that Christ founded His Church as a perfect society, of its nature external and perceptible to the senses, which in the future should carry on the work of the salvation of mankind under one head, with a living teaching authority, administering the sacraments which are the sources of heavenly grace (*John* iii. 5, vi. 48–59, xx. 22 *seq.*; cf. *Matt.* xviii. 18, etc.). Wherefore He compared His Church to a kingdom (*Matt.* xiii.), to a house (cf. *Matt.* xvi. 18), to a sheepfold (*John* x. 16), and to a flock (*John* xxi. 15–17). The Church thus wondrously instituted could not cease to exist with the death of its Founder and of the Apostles, the pioneers of its propagation; for its mission was to lead all men to salvation, without distinction of time or place: "Going therefore, teach ye all nations" (*Matt.* xxviii. 19). Nor could the Church ever lack the effective strength necessary for the continued accomplishment of its task, since Christ Himself is perpetually present with it, according to His promise: "Behold, I am with you all days, even to the consummation of the world" (*Matt.* xxviii. 20). Hence not only must the Church still exist to-day and continue always to exist, but it must ever be exactly the same as it was in the

days of the Apostles. Otherwise we must say—which God forbid—that Christ has failed in His purpose, or that He erred when He asserted of His Church that the gates of hell should never prevail against it (*Matt.* xvi. 18).

And here it will be opportune to expound and to reject a certain false opinion which lies at the root of this question and of that complex movement by which non-Catholics seek to bring about the union of Christian Churches. Those who favour this view constantly quote the words of Christ, "That they may be one. . . . And there shall be one fold, and one shepherd" (*John* xvii. 21, x. 16), in the sense that Christ thereby merely expressed a desire or a prayer which as yet has not been granted. For they hold that the unity of faith and government which is a note of the one true Church of Christ has up to the present time hardly ever existed, and does not exist to-day. They consider that this unity is indeed to be desired and may even, by co-operation and good will, be actually attained, but that meanwhile it must be regarded as a mere ideal. The Church, they say, is of its nature divided into sections, composed of several churches or distinct communities which still remain separate, and although holding in common some articles of doctrine, nevertheless differ concerning the remainder; that all these enjoy the same rights; and that the Church remained one and undivided at the most only from the Apostolic age until the first Œcumenical Councils. Hence, they say, controversies and long-standing differences, which to-day still keep asunder the members of the

Christian family, must be entirely set aside, and from the residue of doctrines a common form of faith drawn up and proposed for belief, in the profession of which all may not only know but also feel themselves to be brethren. If the various Churches or communities were united in some kind of universal federation, they would then be in a position to oppose resolutely and successfully the progress of irreligion.

Such, Venerable Brethren, is the common contention. There are indeed some who recognise and affirm that Protestantism has with inconsiderate zeal rejected certain articles of faith and external ceremonies which are in fact useful and attractive, and which the Roman Church still retains. But they immediately go on to say that the Roman Church, too, has erred, and corrupted the primitive religion by adding to it and proposing for belief doctrines not only alien to the Gospel but contrary to its spirit. Chief among these they count that of the primacy of jurisdiction granted to Peter and to his successors in the See of Rome. There are actually some, though few, who grant to the Roman Pontiff a primacy of honour and even a certain power or jurisdiction; this, however, they consider to arise not from the divine law but merely from the consent of the faithful. Others, again, even go so far as to desire the Pontiff himself to preside over their mixed assemblies. For the rest, while you may hear many non-Catholics loudly preaching brotherly communion in Jesus Christ, yet not one will you find to whom it ever occurs with devout submission to obey the Vicar of Jesus Christ in his

capacity of teacher or ruler. Meanwhile they assert their readiness to treat with the Church of Rome, but on equal terms, as equals with an equal. But even if they could so treat, there seems little doubt that they would do so only on condition that no pact into which they might enter should compel them to retract those opinions which still keep them outside the one fold of Christ.

This being so, it is clear that the Apostolic See can by no means take part in these assemblies, nor is it in any way lawful for Catholics to give to such enterprises their encouragement or support. If they did so, they would be giving countenance to a false Christianity quite alien to the one Church of Christ. Shall we commit the iniquity of suffering the truth, the truth revealed by God, to be made a subject for compromise? For it is indeed a question of defending revealed truth. Jesus Christ sent His Apostles into the whole world to declare the faith of the Gospel to every nation, and, to save them from error, He willed that the Holy Ghost should first teach them all truth. Has this doctrine, then, disappeared, or at any time been obscured, in the Church of which God Himself is the ruler and guardian? Our Redeemer plainly said that His Gospel was intended not only for the apostolic age but for all time. Can the object of faith, then, have become in the process of time so dim and uncertain that to-day we must tolerate contradictory opinions? If this were so, then we should have to admit that the coming of the Holy Ghost upon the Apostles, the perpetual indwelling of the same Spirit in the Church, nay, the very preaching

of Jesus Christ, have centuries ago lost their efficacy and value. To affirm this would be blasphemy. The only-begotten Son of God not only bade His representatives to teach all nations; He also obliged all men to give credence to whatever was taught them by "witnesses preordained by God" (*Acts* x. 41). Moreover, He enforced His command with this sanction: "He that believeth and is baptized shall be saved; he that believeth not shall be condemned" (*Mark* xvi. 16). These two commands, the one to teach, the other to believe for salvation, must be obeyed. But they cannot even be understood unless the Church proposes an inviolate and clear teaching, and in proposing it is immune from all danger of error. It is also false to say that, although the deposit of truth does indeed exist, yet it is to be found only with such laborious effort and after such lengthy study and discussion, that a man's life is hardly long enough for its discovery and attainment. This would be equivalent to saying that the most merciful God spoke through the prophets and through His only-begotten Son merely in order that some few men, and those advanced in years, might learn what He had revealed, and not in order to inculcate a doctrine of faith and morals by which man should be guided throughout the whole of his life.

These pan-Christians who strive for the union of the Churches would appear to pursue the noblest of ideals in promoting charity among all Christians. But how should charity tend to the detriment of faith? Everyone knows that John himself, the Apostle of love, who seems in his Gospel to have

revealed the secrets of the Sacred Heart of Jesus, and who never ceased to impress upon the memory of his disciples the new commandment " to love one another," nevertheless strictly forbade any intercourse with those who professed a mutilated and corrupt form of Christ's teaching : " If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, God speed you " (2 *John* 10).

Therefore, since the foundation of charity is faith pure and inviolate, it is chiefly by the bond of one faith that the disciples of Christ are to be united. A federation of Christians, then, is inconceivable in which each member retains his own opinions and private judgment in matters of faith, even though they differ from the opinions of all the rest. How can men with opposite convictions belong to one and the same federation of the faithful : those who accept sacred Tradition as a source of revelation and those who reject it ; those who recognise as divinely constituted the hierarchy of bishops, priests, and ministers in the Church, and those who regard it as gradually introduced to suit the conditions of the time ; those who adore Christ really present in the Most Holy Eucharist through that wonderful conversion of the bread and wine, transubstantiation, and those who assert that the body of Christ is there only by faith or by the signification and virtue of the sacrament ; those who in the Eucharist recognise both sacrament and sacrifice, and those who say that it is nothing more than the memorial of the Lord's supper ; those who think it right and useful to pray to the Saints

reigning with Christ, especially to Mary the Mother of God, and to venerate their images, and those who refuse such veneration as derogatory to the honour due to Jesus Christ, " the one mediator of God and men " (cf. 1 *Tim.* ii 5) ?

How so great a variety of opinions can clear the way for the unity of the Church, We know not. That unity can arise only from one teaching authority, one law of belief, and one faith of Christians. But We do know that from such a state of affairs it is but an easy step to the neglect of religion or " indifferentism," and to the error of the modernists, who hold that dogmatic truth is not absolute but relative, that is, that it changes according to the varying necessities of time and place and the varying tendencies of the mind ; that it is not contained in an immutable tradition, but can be altered to suit the needs of human life.

Furthermore, it is never lawful to employ in connection with articles of faith the distinction invented by some between " fundamental " and " non-fundamental " articles, the former to be accepted by all, the latter being left to the free acceptance of the faithful. The supernatural virtue of faith has as its formal motive the authority of God revealing, and this allows of no such distinction. All true followers of Christ, therefore, will believe the dogma of the Immaculate Conception of the Mother of God with the same faith as they believe the mystery of the august Trinity, the infallibility of the Roman Pontiff in the sense defined by the Œcumenical Vatican Council with the same faith as they believe the Incarnation of Our Lord. That

these truths have been solemnly sanctioned and defined by the Church at various times, some of them even quite recently, makes no difference to their certainty, nor to our obligation of believing them. Has not God revealed them all ?

The teaching authority of the Church in the divine wisdom was constituted on earth in order that the revealed doctrines might remain for ever intact and might be brought with ease and security to the knowledge of men. This authority is indeed daily exercised through the Roman Pontiff and the Bishops who are in communion with him ; but it has the further office of defining some truth with solemn decree whenever it is opportune, and whenever this is necessary either to oppose the errors or the attacks of heretics, or again to impress the minds of the faithful with a clearer and more detailed explanation of the articles of sacred doctrine. But in the use of this extraordinary teaching authority no fresh invention is introduced, nothing new is ever added to the number of those truths which are at least implicitly contained within the deposit of Revelation divinely committed to the Church ; but truths which to some perhaps may still seem obscure are rendered clear, or a truth which some may have called into question is declared to be of faith.

Thus, Venerable Brethren, it is clear why this Apostolic See has never allowed its subjects to take part in the assemblies of non-Catholics. There is but one way in which the unity of Christians may be fostered, and that is by furthering the return to the one true Church of Christ of those who are

separated from it ; for from that one true Church they have in the past fallen away. The one Church of Christ is visible to all, and will remain, according to the will of its Author, exactly the same as He instituted it. The mystical Spouse of Christ has never in the course of centuries been contaminated, nor in the future can she ever be, as Cyprian bears witness : " The Bride of Christ cannot become false to her Spouse ; she is inviolate and pure. She knows but one dwelling, and chastely and modestly she guards the sanctity of the nuptial chamber " (*De Cath. Ecclesiæ unitate*, 6). The same holy martyr marvelled that anyone could believe that " this unity of the Church built upon a divine foundation, knit together by heavenly sacraments, could ever be rent asunder by the conflict of wills " (*ibid.*). For since the mystical body of Christ, like His physical body, is one (1 *Cor.* xii. 12), compactly and fitly joined together (*Eph.* iv. 15), it were foolish to say that the mystical body is composed of disjointed and scattered members. Whosoever therefore is not united with the body is no member thereof, neither is he in communion with Christ its head.

Furthermore, in this one Church of Christ no man can be or remain who does not accept, recognise, and obey the authority and supremacy of Peter and his legitimate successors. Did not the ancestors of those who are now entangled in the errors of Photius and of the Reformers obey the Bishop of Rome, the chief shepherd of souls ? Their children, alas ! have left the home of their fathers ; but that house did not therefore fall to the ground and

perish for ever, for it was supported by God. Let them, then, return to their Father, who, forgetting the insults in the past heaped upon the Apostolic See, will accord them a most loving welcome. If, as they constantly say, they long to be united with Us and Ours, why do they not hasten to enter the Church, "the mother and mistress of all Christ's faithful"? (*Conc. Lateran*, iv. c. 5). Let them heed the words of Lactantius: "The Catholic Church is alone in keeping the true worship. This is the fount of truth, this the house of faith, this the temple of God; if any man enter not here, or if any man go forth from it, he is a stranger to the hope of life and salvation. Let none delude himself with obstinate wrangling. For life and salvation are here concerned, and these will be lost for ever unless their interests be carefully and assiduously kept in mind" (*Divin. Inst.* lv. 30, 11–12).

Let our separated children, therefore, draw nigh to the Apostolic See, set up in the City which Peter and Paul, Princes of the Apostles, consecrated by their blood; to the See which is "the root and womb whence issues the Church of God" (*Cypr. Ep.* 48 *ad Cornelium*, 3); and let them come, not with any intention or hope that "the Church of the living God, the pillar and ground of the truth" (1 *Tim.* iii. 15), will cast aside the integrity of the faith and tolerate their errors, but to submit themselves to its teaching and government. Would that the happy lot, denied to so many of Our Predecessors, might at last be Ours, to embrace with fatherly affection those children whose unhappy separation from Us We now deplore. Would that God our

Saviour, " Who will have all men to be saved, and to come to the knowledge of the truth " (1 *Tim.* ii. 4), might hear our humble prayer and vouchsafe to recall to the unity of the Church all that are gone astray. To this all-important end We implore, and We desire that others should implore, the intercession of the Blessed Virgin Mary, Mother of divine grace, Help of Christians, victorious over all heresies, that she may entreat for Us the speedy coming of that longed-for day, when all men shall hear the voice of her divine Son, and shall be " careful to keep the unity of the Spirit in the bond of peace " (*Eph.* iv. 3).

You, Venerable Brethren, know how dear to Our heart is this desire, and We wish that Our children also should know, not only those belonging to the Catholic fold, but also those separated from Us. If these will humbly beg light from heaven, there is no doubt but that they will recognise the one true Church of Jesus Christ, and entering therein, will at last be united with Us in perfect charity. In the hope of this fulfilment, and as a pledge of Our fatherly goodwill, We impart most lovingly to you, Venerable Brethren, and to your clergy and people, the Apostolic Benediction.

Given at S. Peter's, Rome, on the 6th day of January, the Feast of the Epiphany of Our Lord Jesus Christ, in the year 1928, the sixth of Our Pontificate.

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ENCYCLICAL LETTER

(*DIVINI ILLIUS MAGISTRI*)

Of His Holiness PIUS XI
By Divine Providence Pope

To the Patriarchs, Primates, Archbishops, Bishops and other Ordinaries in peace and communion with the Apostolic See and to all the faithful of the Catholic World

ON

CHRISTIAN EDUCATION OF YOUTH

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POPE PIUS XI

Venerable Brethren and Beloved Children

Health and Apostolic Benediction

Introduction

REPRESENTATIVE on earth of that divine Master who while embracing in the immensity of His love all mankind, even unworthy sinners, showed nevertheless a special tenderness and affection for children, and expressed Himself in those singularly touching words: "Suffer the little children to come unto Me,"* We also on every occasion have endeavoured to show the predilection wholly paternal which We bear towards them, particularly by Our assiduous care and timely instructions with reference to the Christian education of youth.

(*a*) **Reasons for treating of Christian Education**

And so, in the spirit of the divine Master, We have directed a helpful word, now of admonition, now of exhortation, now of direction, to youths and to their educators, to fathers and mothers, on various points of Christian education, with that solicitude which becomes the common Father of all the Faithful, with an insistence in season and out of season, demanded by Our pastoral office and inculcated by the Apostle: "Be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine."† Such insistence

* MARC., X, 14: *Sinite parvulos venire ad me.*

† *II Tim.*, IV, 2: *Insta opportune, importune; argue, obsecra, increpa in omni patientia et doctrina.*

is called for in these our times, when, alas, there is so great and deplorable an absence of clear and sound principles, even regarding problems the most fundamental.

Now this same general condition of the times, this ceaseless agitation in various ways of the problem of educational rights and systems in different countries, the desire expressed to Us with filial confidence by not a few of yourselves, Venerable Brethren, and by members of your flocks, as well as Our deep affection towards youth above referred to, move Us to turn more directly to this subject, if not to treat it in all its well-nigh inexhaustible range of theory and practice, at least to summarize its main principles, throw full light on its important conclusions, and point out its practical applications.

Let this be the record of Our Sacerdotal Jubilee which, with altogether special affection, We wish to dedicate to Our beloved youth, and to commend to all those whose office and duty is the work of education.

Indeed never has there been so much discussion about education as nowadays ; never have exponents of new pedagogical theories been so numerous, or so many methods and means devised, proposed, and debated, not merely to facilitate education, but to create a new system infallibly efficacious, and capable of preparing the present generations for that earthly happiness which they so ardently desire.

The reason is that men, created by God to His image and likeness and destined for Him who is infinite perfection, realize to-day more than ever amid the most exuberant material progress, the insufficiency of earthly goods to produce true happiness either for the individual or for the nations. And hence they feel more keenly in themselves the impulse towards a

perfection that is higher, which impulse is implanted in their rational nature by the Creator Himself. This perfection they seek to acquire by means of education. But many of them with, it would seem, too great insistence on the etymological meaning of the word, pretend to draw education out of human nature itself and evolve it by its own unaided powers. Such easily fall into error, because, instead of fixing their gaze on God, first principle and last end of the whole universe, they fall back upon themselves, becoming attached exclusively to passing things of earth ; and thus their restlessness will never cease till they direct their attention and their efforts to God, the goal of all perfection, according to the profound saying of Saint Augustine : " Thou didst create us, O Lord, for Thyself, and our heart is restless till it rest in Thee."*

(*b*) Nature, importance and excellence of Christian Education

It is therefore as important to make no mistake in education as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected. In fact, since education consists essentially in preparing man for what he must be and for what he must do here below in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end, and that in the present order of Providence, since God has revealed Himself to us in the Person of His Only Begotten Son, who alone is " the way, the truth and the life," there can be no ideally perfect education which is not Christian education.

* *Confess.*, I, 1 : *Fecisti nos, Domine, ad Te, et inquietum est cor nostrum donec requiescat in Te.*

From this we see the supreme importance of Christian education, not merely for each individual, but for families and for the whole of human society, whose perfection comes from the perfection of the elements that compose it. From these same principles the excellence, we may well call it the unsurpassed excellence, of the work of Christian education becomes manifest and clear ; for after all it aims at securing the Supreme Good, that is, God, for the souls of those who are being educated, and the maximum of well-being possible here below for human society. And this it does as efficaciously as man is capable of doing it, namely by co-operating with God in the perfecting of individuals and of society, inasmuch as education makes upon the soul the first, the most powerful and lasting impression for life, according to the well-known saying of the Wise Man, " A young man according to his way, even when he is old, he will not depart from it."* With good reason therefore did St John Chrysostom say, " What greater work is there than training the mind and forming the habits of the young ? "†

But nothing discloses to Us the supernatural beauty and excellence of the work of Christian education better than the sublime expression of love of our Blessed Lord, identifying Himself with children, " Whosoever shall receive one such child as this in My name, receiveth Me."‡

(*c*) Division of subject matter

Now in order that no mistake be made in this work

* *Prov.*, XXII, 6 : *Adolescens iuxta viam suam etiam cum senuerit non recedet ab ea.*

† *Hom.* 60, in c. 18 Matth. : *Quid maius quam animis moderari, quam adolescentulorum fingere mores ?*

‡ Marc., IX, 36 : *Quisquis unum ex huiusmodi pueris receperit in nomine meo, me recipit.*

of utmost importance, and in order to conduct it in the best manner possible with the help of God's grace, it is necessary to have a clear and definite idea of Christian education in its essential aspects, viz., who has the mission to educate, who are the subjects to be educated, what are the necessary accompanying circumstances, what is the end and object proper to Christian education according to God's established order in the economy of His Divine Providence.

TO WHOM DOES EDUCATION BELONG

Education is essentially a social and not a mere individual activity. Now there are three necessary societies, distinct from one another and yet harmoniously combined by God, into which man is born : two, namely the family and civil society, belong to the natural order ; the third, the Church, to the supernatural order.

(a) In general

In the first place comes the family, instituted directly by God for its peculiar purpose, the generation and formation of offspring ; for this reason it has priority of nature and therefore of rights over civil society. Nevertheless, the family is an imperfect society, since it has not in itself all the means for its own complete development ; whereas civil society is a perfect society, having in itself all the means for its peculiar end, which is the temporal well-being of the community ; and so, in this respect, that is, in view of the common good, it has pre-eminence over the family, which finds its own suitable temporal perfection precisely in civil society.

The third society, into which man is born when through Baptism he receives the divine life of grace,

is the Church ; a society of the supernatural order and of universal extent ; a perfect society, because it has in itself all the means required for its own end, which is the eternal salvation of mankind ; hence it is supreme in its own domain.

Consequently, education which is concerned with man as a whole, individually and socially, in the order of nature and in the order of grace, necessarily belongs to all these three societies, in due proportion, corresponding, according to the disposition of divine Providence, to the co-ordination of their respective ends.

(b) In particular : (1) To the Church

And first of all education belongs pre-eminently to the Church, by reason of a double title in the supernatural order, conferred exclusively upon her by God Himself ; absolutely superior therefore to any other title in the natural order.

(*a*) **Pre-eminently**

The first title is founded upon the express mission and supreme authority to teach given her by her divine Founder : " All power is given to me in heaven and in earth. Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world."* Upon this magisterial office Christ conferred infallibility, together with the command to teach His doctrine. Hence the Church " was set by her divine Author as the pillar and ground of truth,

* MATTH., XXVIII, 18–20 : *Data est mihi omnis potestas in caelo et in terra. Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti : docentes eos servare omnia quaecumque mandavi vobis. Et ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi.*

in order to teach the divine Faith to men, and keep whole and inviolate the deposit confided to her; to direct and fashion men in all their actions, individually and socially, to purity of morals and integrity of life, in accordance with revealed doctrine."*

(*b*) Supernatural Motherhood

The second title is the supernatural motherhood, in virtue of which the Church, spotless spouse of Christ, generates, nurtures, and educates souls in the divine life of grace with her Sacraments and her doctrine. With good reason then does St Augustine maintain: "He has not God for father who refuses to have the Church as mother."†

Hence it is that in this proper object of her mission, that is, "in faith and morals, God Himself has made the Church sharer in the divine magisterium and, by a special privilege, granted her immunity from error; hence she is the mistress of men, supreme and absolutely sure, and she has inherent in herself an inviolable right to freedom in teaching."‡ By necessary consequence the Church is independent of any sort of earthly power as well in the origin as in the exercise of her mission as educator; not merely in regard to her proper end and object, but also in regard to the means necessary and suitable to attain that end. Hence with regard

* Pius IX, Ep. *Quum non sine*, 14 Iul. 1864: *Columna et firmamentum veritatis a Divino suo Auctore fuit constituta, ut omnes homines divinam edoceat fidem, eiusque depositum sibi traditum integrum inviolatumque custodiat, ac homines eorumque consortia et actiones ad morum honestatem vitaeque integritatem, iuxta revelatae doctrinae normam, dirigat et fingat.*

† *De Symbolo ad catech.*, XIII: *Non habebit Deum patrem, qui Ecclesiam noluerit habere matrem.*

‡ Ep. enc. *Libertas*, 20 Iun. 1888: *in fide atque in institutione morum, divini magisterii Ecclesiam fecit Deus ipse participem, eamdemque divino eius beneficio falli nesciam: quare magistra mortalium est maxima ac tutissima, in eaque inest non violabile ius ad magisterii libertatem.*

to every other kind of human learning and instruction, which is the common patrimony of individuals and society, the Church has an independent right to make use of it, and above all to decide what may help or harm Christian education. And this must be so, because the Church as a perfect society has an independent right to the means conducive to its end, and because every form of instruction, no less than every human action, has a necessary connection with man's last end, and therefore cannot be withdrawn from the dictates of the divine law, of which the Church is guardian, interpreter, and infallible mistress.

This truth is clearly set forth by Pius X of saintly memory: "Whatever a Christian does even in the order of things of earth, he may not overlook the supernatural; indeed he must, according to the teaching of Christian wisdom, direct all things towards the supreme good as to his last end; all his actions, besides, in so far as good or evil in the order of morality, that is, in keeping or not with natural and divine law, fall under the judgment and jurisdiction of the Church."*

It is worthy of note how a layman, an excellent writer and at the same time a profound and conscientious thinker, has been able to understand well and express exactly this fundamental Catholic doctrine: "The Church does not say that morality belongs purely, in the sense of exclusively, to her; but that it belongs wholly to her. She has never maintained that, outside her fold and apart from her teaching, man cannot

* Ep. enc. *Singulari quadam* 24 Sept. 1912: *Quidquid homo christianus agat, etiam in ordine rerum terrenarum, non ei licet bona negligere quae sunt supra naturam, immo oportet ad summum bonum, tamquam ad ultimum finem, ex christianae sapientiae praescriptis omnia dirigat: omnes autem actiones eius, quatenus bonae aut malae sunt in genere morum, id est cum iure naturali et divino congruunt aut discrepant, iudicio et iurisdictioni Ecclesiae subsunt.*

arrive at any moral truth ; she has on the contrary more than once condemned this opinion because it has appeared under more forms than one. She does however say, has said, and will ever say, that because of her institution by Jesus Christ, because of the Holy Ghost sent her in His name by the Father, she alone possesses what she has had immediately from God and can never lose, the whole of moral truth, *omnem veritatem*, in which all individual moral truths are included, as well as those which man may learn by the help of reason, as those which form part of revelation or which may be deduced from it."*

(*c*) Extent of the rights of the Church

Therefore with full right the Church promotes letters, science, art, in so far as necessary or helpful to Christian education, in addition to her work for the salvation of souls ; founding and maintaining schools and institutions adapted to every branch of learning and degree of culture.† Nor may even physical culture, as it is called, be considered outside the range of her maternal supervision, for the reason that it also is a means which may help or harm Christian education.

And this work of the Church in every branch of culture is of immense benefit to families and nations which without Christ are lost, as St Hilary points out correctly : " What can be more fraught with danger for the world than the rejection of Christ ? "‡ Nor does it interfere in the least with the regulations of the State, because the Church in her motherly prudence is not unwilling that her schools and institutions for the education of the laity be in keeping with the

* A. Manzoni, *Osservazioni sulla Morale Cattolica*, c. III.

† Codex Iuris Canonici, c. 1375.

‡ *Commentar. in Matth.*, cap. 18 : *Quid mundo tam periculosum quam non recepisse Christum ?*

legitimate dispositions of civil authority; she is in every way ready to co-operate with this authority and to make provision for a mutual understanding, should difficulties arise.

Again it is the inalienable right, as well as the indispensable duty of the Church, to watch over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning and every regulation in so far as religion and morality are concerned.*

Nor should the exercise of this right be considered undue interference, but rather maternal care on the part of the Church in protecting her children from the grave danger of all kinds of doctrinal and moral evil. Moreover, this watchfulness of the Church not merely can create no real inconvenience, but must on the contrary confer valuable assistance in the right ordering and well-being of families and of civil society; for it keeps far away from youth the moral poison which at that inexperienced and changeable age more easily penetrates the mind and more rapidly spreads its baneful effects. For it is true, as Leo XIII has wisely pointed out, that without proper religious and moral instruction "every form of intellectual culture will be injurious; for young people not accustomed to respect God will be unable to bear the restraint of a virtuous life, and never having learned to deny themselves anything, they will easily be incited to disturb the public order."†

* Cod. I. C., cc. 1381, 1382.

† Ep. enc. *Nobilissima Gallorum Gens*, 8 Febr. 1884: *male sana omnis futura est animorum cultura: insueti ad verecundiam Dei adolescentes nullam ferre poterunt honeste vivendi disciplinam, suisque cupiditatibus nihil unquam negare ausi, facile ad miscendas civitates pertrahentur.*

The extent of the Church's mission in the field of education is such as to embrace every nation, without exception, according to the command of Christ: "Teach ye all nations;"* and there is no power on earth that may lawfully oppose her or stand in her way. In the first place, it extends over all the Faithful, of whom she has anxious care as a tender mother. For these she has throughout the centuries created and conducted an immense number of schools and institutions in every branch of learning. As We said on a recent occasion: "right back in the far-off middle ages when there were so many (some have even said too many) monasteries, convents, churches, collegiate-churches, cathedral chapters, etc., there was attached to each a home of study, of teaching, of Christian education. To these we must add all the Universities spread over every country and always by the initiative and under the protection of the Holy See and the Church. That grand spectacle, which to-day we see better, as it is nearer to us and more imposing because of the conditions of the age, was the spectacle of all times; and they who study and compare historical events remain astounded at what the Church has been able to do in this matter, and marvel at the manner in which she has succeeded in fulfilling her God-given mission to educate generations of men to a Christian life, producing everywhere a magnificent harvest of fruitful results. But if we wonder that the Church in all times has been able to gather about her and educate hundreds, thousands, millions of students, no less wonderful is it to bear in mind what she has done not only in the field of education, but in that also of true and genuine erudition. For, if so many treasures of culture, civilization, and literature have escaped des-

* MATTH., XXVIII, 19: *docete omnes gentes.*

truction, this is due to the action by which the Church, even in times long past and uncivilized, has shed so bright a light in the domain of letters, of philosophy, of art, and in a special manner of architecture."*

All this the Church has been able to do because her mission to educate extends equally to those outside the fold, seeing that all men are called to enter the kingdom of God and reach eternal salvation. Just as to-day when her Missions scatter schools by the thousand in districts and countries not yet Christian, from the banks of the Ganges to the Yellow river and the great islands and archipelagos of the Pacific Ocean, from the Dark Continent to the Land of Fire and to frozen Alaska, so in every age the Church by her missionaries has educated to Christian life and to civilization the various peoples which now constitute the Christian nations of the civilized world.

Hence it is evident that both by right and in fact the mission to educate belongs pre-eminently to the Church, and that no one free from prejudice can have a reasonable motive for opposing or impeding the Church in this her work, of which the world to-day enjoys the precious advantages.

(*d*) Harmony between the rights of the Church and those of the Family and the State

This is the more true because the rights of the family and of the State, even the rights of individuals regarding a just liberty in the pursuit of science, of methods of science and all sorts of profane culture, not only are not opposed to this pre-eminence of the Church, but are in complete harmony with it. The fundamental reason for this harmony is that the

* Discourse to the students of Mondragone College, May 14, 1929.

supernatural order, to which the Church owes her rights, not only does not in the least destroy the natural order, to which pertain the other rights mentioned, but elevates the natural and perfects it, each affording mutual aid to the other, and completing it in a manner proportioned to its respective nature and dignity. The reason is because both come from God, who cannot contradict Himself: "The works of God are perfect and all His ways are judgments."*

This becomes clearer when we consider more closely and in detail the mission of education proper to the family and to the State.

II. TO THE FAMILY

In the first place the Church's mission of education is in wonderful agreement with that of the family, for both proceed from God, and in a remarkably similar manner. God directly communicates to the family, in the natural order, fecundity, which is the principle of life and hence also the principle of education to life, together with authority, the principle of order.

(*a*) Right anterior to that of the State

The Angelic Doctor, with his wonted clearness of thought and precision of style, says: "The father according to the flesh has in a particular way a share in that principle which in a manner universal is found in God . . . The father is the principle of generation, of education and discipline and of everything that bears upon the perfecting of human life."†

* *Deut.*, XXXII, 4: *Dei perfecta sunt opera, et omnes viae eius iudicia.*

† S. Th., 2–2, Q. CII, a. 1: *Carnalis pater particulariter participat rationem principii quae universaliter invenitur in Deo . . . pater est principium et generationis et educationis et disciplinae, et omnium quae ad perfectionem humanae vitae pertinent.*

The family therefore holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth.

(*b*) **Inviolable right but not despotic**

That this right is inviolable St Thomas proves as follows: "The child is naturally something of the father . . . so by natural right the child, before reaching the use of reason, is under the father's care. Hence it would be contrary to natural justice if the child, before the use of reason, were removed from the care of its parents, or if any disposition were made concerning him against the will of the parents."* And as this duty on the part of the parents continues up to the time when the child is in a position to provide for itself, this same inviolable parental right of education also endures. "Nature intends not merely the generation of the offspring, but also its development and advance to the perfection of man considered as man, that is, to the state of virtue"† says the same St Thomas.

The wisdom of the Church in this matter is expressed with precision and clearness in the Codex of Canon Law, can. 1113: "Parents are under a grave obligation to see to the religious and moral education of their children, as well as to their physical and civic

* S. Th., 2–2, Q. X, a. 12: *Filius enim naturaliter est aliquid patris . . .; ita de iure naturali est quod filius, antequam habeat usum rationis, sit sub cura patris. Unde contra iustitiam naturalem esset, si puer, antequam habeat usum rationis, a cura parentum subtrahatur, vel de eo aliquid ordinetur invitis parentibus.*

† Suppl. S. Th. 3. p. Q. 41, a. 1: *Non enim intendit natura solum generationem prolis, sed etiam traductionem et promotionem usque ad perfectum statum hominis in quantum homo est, qui est virtutis status.*

training, as far as they can, and moreover to provide for their temporal well-being."*

On this point the common sense of mankind is in such complete accord, that they would be in open contradiction with it who dared maintain that the children belong to the State before they belong to the family, and that the State has an absolute right over their education. Untenable is the reason they adduce, namely that man is born a citizen and hence belongs primarily to the State, not bearing in mind that before being a citizen man must exist ; and existence does not come from the State, but from the parents, as Leo XIII wisely declared : " The children are something of the father, and as it were an extension of the person of the father ; and, to be perfectly accurate, they enter into and become part of civil society, not directly by themselves, but through the family in which they were born."† " And therefore," says the same Leo XIII, " the father's power is of such a nature that it cannot be destroyed or absorbed by the State ; for it has the same origin as human life itself."‡ It does not, however, follow from this that the parents' right to educate their children is absolute and despotic ; for it is necessarily subordinated to the last end and to natural and divine law, as Leo XIII declares in another memorable encyclical, where he thus sums up the rights and duties of parents : " By nature parents have a right to the training of their children, but with

* Cod. I. C., c. 1113 : *Parentes gravissima obligatione tenentur prolis educationem tum religiosam et moralem, tum physicam et civilem pro viribus curandi, et etiam temporali eorum bono providendi.*

† Ep. enc. *Rerum novarum*, 15 Maii 1891 : *Filii sunt aliquid patris, et velut paternae amplificatio quaedam personae, proprieque loqui si volumus, non ipsi per se, sed per communitatem domesticam, in qua generati sunt, civilem ineunt ac participant societatem.*

‡ Ep. enc. *Rerum novarum*, 15 Maii 1891 : *Patria potestas est eiusmodi, ut nec extingui, neque absorberi a republica possit, quia idem et commune habet cum ipsa hominum vita principium.*

this added duty that the education and instruction of the child be in accord with the end for which by God's blessing it was begotten. Therefore it is the duty of parents to make every effort to prevent any invasion of their rights in this matter, and to make absolutely sure that the education of their children remain under their own control in keeping with their Christian duty, and above all to refuse to send them to those schools in which there is danger of imbibing the deadly poison of impiety."*

It must be borne in mind also that the obligation of the family to bring up children includes not only religious and moral education, but physical and civic education as well,† principally in so far as it touches upon religion and morality.

(*c*) Recognized by civil law

This incontestable right of the family has at various times been recognized by nations anxious to respect the natural law in their civil enactments. Thus, to give one recent example, the Supreme Court of the United States of North America, in a decision on an important controversy, declared that it is not in the competence of the State to fix any uniform standard of education by forcing children to receive instruction exclusively in public schools, and it bases its decision on the natural law : the child is not the mere creature of the State ; those who nurture him and direct his destiny have the right, coupled with the high duty, to

* Ep. enc. *Sapientiae christianae*, 10 Ian. 1890 : *Natura parentes habent ius suum instituendi, quos procrearint, hoc adiuncto officio, ut cum fine, cuius gratia sobolem Dei beneficio susceperunt, ipsa educatio conveniat et doctrina puerilis. Igitur parentibus est necessarium eniti et contendere, ut omnem in hoc genere propulsent iniuriam, omninoque pervincant ut sua in potestate sit educere liberos, uti par est, more christiano, maximeque prohibere scholis iis, a quibus periculum est ne malum venenum imbibant impietatis.*

† Cod. I. C., c. 1113.

educate him and prepare him for the fulfilment of his obligations.*

(*d*) Tutelage of the Church

History bears witness how, particularly in modern times, the State has violated and does violate rights conferred by God on the family. At the same time it shows magnificently how the Church has ever protected and defended these rights, a fact proved by the special confidence which parents have in Catholic schools. As We pointed out recently in Our letter to the Cardinal Secretary of State : " The family has instinctively understood this to be so, and from the earliest days of Christianity down to our own times, fathers and mothers, even those of little or no faith, have been sending or bringing their children in millions to places of education under the direction of the Church."†

It is paternal instinct, given by God, that thus turns with confidence to the Church, certain of finding in her the protection of family rights, thereby illustrating that harmony with which God has ordered all things. The Church is indeed conscious of her divine mission to all mankind, and of the obligation which all men have to practise the one true religion ; and therefore she never tires of defending her right, and of reminding parents of their duty, to have all Catholic-born children baptized and brought up as Christians. On the other hand, so jealous is she of the family's

* " The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State ; those who nurture him and direct his destiny have the right coupled with the high duty, to recognize, and prepare him for additional duties." U. S. Supreme Court Decision in the Oregon School Case, June 1, 1925.

† Letter to the Cardinal Secretary of State, May 30, 1929.

inviolable natural right to educate the children, that she never consents, save under peculiar circumstances and with special cautions, to baptize the children of infidels, or provide for their education against the will of the parents, till such time as the children can choose for themselves and freely embrace the Faith.*

We have therefore two facts of supreme importance, as We said in Our discourse cited above : The Church placing at the disposal of families her office of mistress and educator, and the families eager to profit by the offer, and entrusting their children to the Church in hundreds and thousands. These two facts recall and proclaim a striking truth of the greatest significance in the moral and social order. They declare that the mission of education regards before all, above all, primarily the Church and the family, and this by natural and divine law, and that therefore it cannot be slighted, cannot be evaded, cannot be supplanted.†

III. TO THE STATE

From such priority of rights on the part of the Church and of the family in the field of education, most important advantages, as we have seen, accrue to the whole of society. Moreover in accordance with the divinely established order of things, no damage can follow from it to the true and just rights of the State in regard to the education of its citizens.

(*a*) For the public good

These rights have been conferred upon civil society by the Author of nature Himself, not by title of fatherhood, as in the case of the Church and of the family, but in virtue of the authority which it possesses

* Cod. I. C., c. 750, § 2. S. Th., 2, 2. Q. X, a. 12.

† Discourse to the students of Mondragone College, May 14, 1929.

to promote the common temporal welfare, which is precisely the purpose of its existence. Consequently education cannot pertain to civil society in the same way in which it pertains to the Church and to the family; but in a different way corresponding to its own particular end and object.

(*b*) Twofold function

Now this end and object, the common welfare in the temporal order, consists in that peace and security in which families and individual citizens have the free exercise of their rights, and at the same time enjoy the greatest spiritual and temporal prosperity possible in this life, by the mutual union and co-ordination of the work of all. The function therefore of the civil authority residing in the State is twofold, to protect and to foster, but by no means to absorb, the family and the individual or to substitute itself for them.

Accordingly in the matter of education, it is the right, or to speak more correctly, it is the duty of the State to protect in its legislation the prior rights, already described, of the family as regards the Christian education of its offspring, and consequently also to respect the supernatural rights of the Church in this same realm of Christian education.

It also belongs to the State to protect the rights of the child itself when the parents are found wanting either physically or morally in this respect, whether by default, incapacity, or misconduct, since, as has been shown, their right to educate is not an absolute and despotic one, but dependent on the natural and divine law, and therefore subject alike to the authority and jurisdiction of the Church and to the vigilance and administrative care of the State in view of the common good. Besides, the family is not a perfect society

that is, it has not in itself all the means necessary for its full development. In such cases, exceptional no doubt, the State does not put itself in the place of the family, but merely supplies deficiencies, and provides suitable means, always in conformity with the natural rights of the child and the supernatural rights of the Church.

In general then it is the right and duty of the State to protect, according to the rules of right reason and faith, the moral and religious education of youth, by removing public impediments that stand in the way.

In the first place it pertains to the State, in view of the common good, to promote in various ways the education and instruction of youth. It should begin by encouraging and assisting, of its own accord, the initiative and activity of the Church and the family, whose successes in this field have been clearly demonstrated by history and experience. It should moreover supplement their work whenever this falls short of what is necessary, even by means of its own schools and institutions. For the State more than any other society is provided with the means put at its disposal for the needs of all, and it is only right that it use these means to the advantage of those who have contributed them.*

Over and above this, the State can exact, and take measures to secure, that all its citizens have the necessary knowledge of their civic and political duties, and a certain degree of physical, intellectual, and moral culture which, considering the conditions of our times, is really necessary for the common good.

However it is clear that in all these ways of promoting education and instruction, both public and

* Discourse to the students of Mondragone College, May 14, 1929.

private, the State should respect the inherent rights of the Church and of the family concerning Christian education, and moreover have regard for distributive justice. Accordingly, unjust and unlawful is any monopoly, educational or scholastic, which, physically or morally, forces families to make use of government schools, contrary to the dictates of their Christian conscience, or contrary even to their legitimate preferences.

(*c*) **Certain forms of education reserved to itself**

This does not prevent the State from making due provision for the right administration of public affairs and for the protection of its peace, within or without the realm. These are things which directly concern the public good and call for special aptitudes and special preparation. The State may therefore reserve to itself the establishment and direction of schools intended to prepare for certain civic duties and especially for military service, provided it be careful not to injure the rights of the Church or of the family in what pertains to them. It is well to repeat this warning here ; for in these days there is spreading a spirit of nationalism which is false and exaggerated, as well as dangerous to true peace and prosperity. Under its influence various excesses are committed in giving a military turn to the so-called physical training of boys (sometimes even of girls, contrary to the very instincts of human nature) ; or again in usurping unreasonably on Sunday the time which should be devoted to religious duties and to family life at home. It is not Our intention however to condemn what is good in the spirit of discipline and legitimate bravery promoted by these methods ; We condemn only what is excessive, as for example violence, which must not

be confounded with courage nor with the noble sentiment of military valour in defence of country and public order ; or again exaltation of athleticism which even in classic pagan times marked the decline and downfall of genuine physical training.

In general also it belongs to civil society and the State to provide what may be called civic education, not only for its youth, but for all ages and classes. This consists in the practice of presenting publicly to groups of individuals information having an intellectual, imaginative, and emotional appeal, calculated to draw their wills to what is upright and honest, and to urge its practice by a sort of moral compulsion, positively by disseminating such knowledge, and negatively by suppressing what is opposed to it.* This civic education, so wide and varied in itself as to include almost every activity of the State intended for the public good, ought also to be regulated by the norms of rectitude, and therefore cannot conflict with the doctrines of the Church, which is the divinely appointed teacher of these norms.

(*d*) Relation between Church and State

All that We have said so far regarding the activity of the State in educational matters, rests on the solid and immovable foundation of the Catholic doctrine of *The Christian Constitution of States* set forth in such masterly fashion by Our predecessor Leo XIII, notably in the Encyclicals *Immortale Dei* and *Sapientiae Christianae.* He writes as follows : " God has divided the government of the human race between two authorities, ecclesiastical and civil, establishing one over things divine, the other over things human.

* P. L. Taparelli, *Saggio teor. di Diritto Naturale*, n. 922 ; a work never sufficiently praised and recommended to university students (Cfr. Our Discourse of Dec. 18, 1927).

Both are supreme, each in its own domain; each has its own fixed boundaries which limit its activities. These boundaries are determined by the peculiar nature and the proximate end of each, and describe as it were a sphere within which, with exclusive right, each may develop its influence. As however the same subjects are under the two authorities, it may happen that the same matter, though from a different point of view, may come under the competence and jurisdiction of each of them. It follows that divine Providence, whence both authorities have their origin, must have traced with due order the proper line of action for each. The powers that are, are ordained of God."*

Now the education of youth is precisely one of those matters that belong both to the Church and to the State, "though in different ways," as explained above. "Therefore," continues Leo XIII, "between the two powers there must reign a well ordered harmony. Not without reason may this mutual agreement be compared to the union of body and soul in man. Its nature and extent can only be determined by considering, as we have said, the nature of each of the two powers, and in particular the excellence and nobility of the respective ends. To one is committed directly and specifically the charge of what is helpful

* Ep. enc. *Immortale Dei*, 1 Nov. 1885: *Deus humani generis procurationem inter duas potestates partitus est, scilicet ecclesiasticam et civilem, alteram quidem divinis, alteram humanis rebus praepositam. Utraque est in suo genere maxima: habet utraque certos, quibus contineatur, terminos, eosque sua cuiusque natura caussaque proxime definitos; unde aliquis velut orbis circumscribitur, in quo sua cuiusque actio iure proprio versetur. Sed quia utriusque imperium est in eosdem, cum usuvenire possit, ut res una atque eadem quamquam aliter atque aliter, sed tamen eadem res, ad utriusque ius iudiciumque pertineat, debet providentissimus Deus, a quo sunt ambae constitutae, utriusque itinera recte atque ordine composuisse. Quae autem sunt, Deo ordinatae sunt* (*Rom.*, XIII, 1).

in worldly matters; while the other is to concern itself with the things that pertain to heaven and eternity. Everything therefore in human affairs that is in any way sacred, or has reference to the salvation of souls and the worship of God, whether by its nature or by its end, is subject to the jurisdiction and discipline of the Church. Whatever else is comprised in the civil and political order rightly comes under the authority of the State; for Christ commanded us to give to Caesar the things that are Caesar's, and to God the things that are God's."*

Whoever refuses to admit these principles, and hence to apply them to education, must necessarily deny that Christ has founded His Church for the eternal salvation of mankind, and maintain instead that civil society and the State are not subject to God and to His law, natural and divine. Such a doctrine is manifestly impious, contrary to right reason, and, especially in this matter of education, extremely harmful to the proper training of youth, and disastrous as well for civil society as for the well-being of all mankind. On the other hand from the application of these principles, there inevitably result immense advantages for the right formation of citizens. This is abundantly proved by the history of every age.

* Ep. enc. *Immortale Dei*, 1 Nov. 1885: *Itaque inter utramque potestatem quaedam intercedat necesse est ordinata colligatio: quae quidem coniunctioni non immerito comparatur, per quam anima et corpus in homine copulantur. Qualis autem et quanta ea sit, aliter iudicari non potest, nisi respiciendo, uti diximus, ad utriusque naturam, habendaque ratione excellentiae et nobilitatis caussarum; cum alteri proxime maximeque propositum sit rerum mortalium curare commoda, alteri caelestia ac sempiterna bona comparare. Quidquid igitur est in rebus humanis quoquo modo sacrum, quidquid ad salutem animorum cultumve Dei pertinet, sive tale illud sit natura sua, sive rursus tale intelligatur propter caussam ad quam refertur, id est omne in potestate arbitrioque Ecclesiae: cetera vero, quae civile et politicum genus complectitur, rectum est civili auctoritati esse subiecta, cum Iesus Christus iusserit, quae Caesaris sint, reddi Caesari, quae Dei, Deo*

Tertullian in his *Apologeticus* could throw down a challenge to the enemies of the Church in the early days of Christianity, just as St Augustine did in his ; and we to-day can repeat with him, " Let those who declare the teaching of Christ to be opposed to the welfare of the State furnish us with an army of soldiers such as Christ says soldiers ought to be ; let them give us subjects, husbands, wives, parents, children, masters, servants, kings, judges, taxpayers, and tax-gatherers who live up to the teachings of Christ ; and then let them dare assert that Christian doctrine is harmful to the State. Rather let them not hesitate one moment to acclaim that doctrine, rightly observed, the greatest safeguard of the State."*

(*e*) Necessity and advantages of mutual agreement

While treating of education, it is not out of place to show here how an ecclesiastical writer, who flourished in more recent times, during the Renaissance, the holy and learned Cardinal Silvio Antoniano, to whom the cause of Christian education is greatly indebted, has set forth most clearly this well established point of Catholic doctrine. He had been a disciple of that wonderful educator of youth, St Philip Neri ; he was teacher and Latin secretary to St Charles Borromeo, and it was at the latter's suggestion and under his inspiration that he wrote his splendid treatise on *The Christian Education of Youth.* In it he argues as follows :

* *Ep.* 138 : *Proinde qui doctrinam Christi adversam dicunt esse reipublicae, dent exercitum talem, quales doctrinas Christi esse milites iussit ; dent tales provinciales, tales maritos, tales coniuges, tales parentes, tales filios, tales dominos, tales servos, tales reges, tales iudices, tales denique debitorum ipsius fisci redditores et exactores, quales esse praecipit doctrina christiana, et audeant eam dicere adversam esse reipublicae ; imo vero non dubitent eam confiteri magnam, si obtemperetur, salutem esse reipublicae.*

" The more closely the temporal power of a nation aligns itself with the spiritual, and the more it fosters and promotes the latter, by so much the more it contributes to the conservation of the commonwealth. For it is the aim of the ecclesiastical authority by the use of spiritual means to form good Christians in accordance with its own particular end and object ; and in doing this it helps at the same time to form good citizens, and prepares them to meet their obligations as members of a civil society. This follows of necessity because in the City of God, the Holy Roman Catholic Church, a good citizen and an upright man are absolutely one and the same thing. How grave therefore is the error of those who separate things so closely united, and who think that they can produce good citizens by ways and methods other than those which make for the formation of good Christians. For, let human prudence say what it likes and reason as it pleases, it is impossible to produce true temporal peace and tranquillity by things repugnant or opposed to the peace and happiness of eternity."*

What is true of the State is true also of science, scientific methods, and scientific research ; they have nothing to fear from the full and perfect mandate which the Church holds in the field of education. Our Catholic institutions, whatever their grade in the educational and scientific world, have no need of apology. The esteem they enjoy, the praise they receive, the learned works which they promote and produce in such abundance and, above all, the men, fully and splendidly equipped whom they provide for the magistracy, for the professions, for the teaching career, in fact for every walk of life, more than sufficiently testify in their favour.†

* *Dell'educaz. crist.*, lib. I, c. 43.

† Letter to the Cardinal Secretary of State, May 30, 1929.

These facts moreover present a most striking confirmation of the Catholic doctrine defined by the Vatican Council: "Not only is it impossible for faith and reason to be at variance with each other, they are on the contrary of mutual help. For while right reason establishes the foundations of Faith, and, by the help of its light, develops a knowledge of the things of God, Faith on the other hand frees and preserves reason from error and enriches it with varied knowledge. The Church therefore, far from hindering the pursuit of the arts and sciences, fosters and promotes them in many ways. For she is neither ignorant nor unappreciative of the many advantages which flow from them to mankind. On the contrary she admits that just as they come from God, Lord of all knowledge, so too, if rightly used, with the help of His grace they lead to God. Nor does she prevent the sciences, each in its own sphere, from making use of principles and methods of their own. Only while acknowledging the freedom due to them, she takes every precaution to prevent them from falling into error by opposition to divine doctrine, or from overstepping their proper limits, and thus invading and disturbing the domain of Faith."*

* Conc. Vat., Sess. 3, cap. 4. *Neque solum fides et ratio inter se dissidere nunquam possunt, sed opem quoque sibi mutuam ferunt, cum recta ratio fidei fundamenta demonstret eiusque lumine illustrata rerum divinarum scientiam excolat, fides vero rationem ab erroribus liberet ac tueatur eamque multiplici cognitione instruat. Quapropter tantum abest, ut Ecclesia humanarum artium et disciplinarum culturae obsistat, ut hanc multis modis iuvet atque promoveat. Non enim commoda ab iis ad hominum vitam dimanantia aut ignorat aut despicit; fatetur immo, eas, quemadmodum a Deo scientiarum Domino profectae sunt, ita, si rite pertractentur, ad Deum iuvante eius gratia perducere. Nec sane ipsa vetat, ne huiusmodi disciplinae in suo quaeque ambitu propriis utantur principiis et propria methodo: sed iustam hanc libertatem agnoscens, id sedulo cavet, ne divinae doctrinae repugnando errores in se suscipiant, aut fines proprios transgressae ea, quae sunt fidei, occupent et perturbent.*

This norm of a just freedom in things scientific serves also as an inviolable norm of a just freedom in things didactic, or for rightly understood liberty in teaching ; it should be observed therefore in whatever instruction is imparted to others. Its obligation is all the more binding in justice when there is question of instructing youth. For in this work the teacher, whether public or private, has no absolute right of his own, but only such as has been communicated to him by others. Besides every Christian child or youth has a strict right to instruction in harmony with the teaching of the Church, the pillar and ground of truth. And whoever disturbs the pupil's Faith in any way does him grave wrong, inasmuch as he abuses the trust which children place in their teachers, and takes unfair advantage of their inexperience and of their natural craving for unrestrained liberty, at once illusory and false.

SUBJECT OF EDUCATION

(*a*) The whole man fallen, but redeemed

In fact it must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be ; man, therefore, fallen from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without the preternatural privileges of bodily immortality or perfect control of appetite. There remain, therefore, in human nature the effects of original sin, the chief of which are weakness of will and disorderly inclinations.

" Folly is bound up in the heart of a child and the

rod of correction shall drive it away."* Disorderly inclinations then must be corrected, good tendencies encouraged and regulated from tender childhood, and above all the mind must be enlightened and the will strengthened by supernatural truth and by the means of grace, without which it is impossible to control evil impulses, impossible to attain to the full and complete perfection of education intended by the Church, which Christ has endowed so richly with divine doctrine and with the Sacraments, the efficacious means of grace.

(*b*) Naturalism in education false and damaging

Hence every form of pedagogic naturalism which in any way excludes or weakens supernatural Christian formation in the teaching of youth is false. Every method of education founded, wholly or in part, on the denial or forgetfulness of original sin and of grace, and relying on the sole powers of human nature, is unsound. Such, generally speaking, are those modern systems bearing various names which appeal to a pretended self-government and unrestrained freedom on the part of the child, and which diminish or even suppress the teacher's authority and action, attributing to the child an exclusive primacy of initiative, and an activity independent of any higher law, natural or divine, in the work of his education.

If any of these terms are used, less properly to denote the necessity of a gradually more active co-operation on the part of the pupil in his own education ; if the intention is to banish from education despotism and violence, which, by the way, just punishment is not, this would be correct, but in no way new. It would mean only what has been taught

* *Prov.*, XXII, 15 : *Stultitia colligata est in corde pueri : et virga disciplinae fugabit eam.*

and reduced to practice by the Church in traditional Christian education, in imitation of the method employed by God Himself towards His creatures, of whom He demands active co-operation according to the nature of each ; for His Wisdom " reacheth from end to end mightily and ordereth all things sweetly."*

But alas ! it is clear, from the obvious meaning of the words and from experience, that what is intended by not a few is the withdrawal of education from every sort of dependence on the divine law. So to-day we see, strange sight indeed, educators and philosophers who spend their lives in searching for a universal moral code of education, as if there existed no decalogue, no gospel law, no law even of nature stamped by God on the heart of man, promulgated by right reason, and codified in positive revelation by God Himself in the ten commandments. These innovators are wont to refer contemptuously to Christian education as " heteronomous," " passive," " obsolete," because founded upon the authority of God and His holy law.

Such men are miserably deluded in their claim to emancipate, as they say, the child, while in reality they are making him the slave of his own blind pride and of his disorderly affections, which, as a logical consequence of this false system, come to be justified as legitimate demands of a so-called autonomous nature.

But what is worse is the claim, not only vain but false, irreverent, and dangerous, to submit to research, experiment, and conclusions of a purely natural and profane order, those matters of education which belong to the supernatural order ; as for example questions of priestly or religious vocation, and in

* *Sap.*, VIII, 1 : *attingit a fine usque ad finem fortiter, et disponit omnia suaviter.*

general the secret workings of grace which indeed elevate the natural powers, but are infinitely superior to them, and may nowise be subjected to physical laws, for "the Spirit breatheth where He will."*

(*c*) **Sex instruction**

Another very grave danger is that naturalism which nowadays invades the field of education in that most delicate matter of purity of morals. Far too common is the error of those who with dangerous assurance and under an ugly term propagate a so-called sex-education, falsely imagining they can forearm youths against the dangers of sensuality by means purely natural, such as a foolhardy initiation and precautionary instruction for all indiscriminately, even in public; and, worse still, by exposing them at an early age to the occasions, in order to accustom them, so it is argued, and as it were to harden them against such dangers.

Such persons grievously err in refusing to recognize the inborn weakness of human nature, and the law of which the Apostle speaks, fighting against the law of the mind;† and also in ignoring the experience of facts, from which it is clear that, particularly in young people, evil practices are the effect not so much of ignorance of intellect as of weakness of a will exposed to dangerous occasions, and unsupported by the means of grace.

In this extremely delicate matter, if, all things considered, some private instruction is found necessary and opportune, from those who hold from God the commission to teach and who have the grace of state, every precaution must be taken. Such precautions are well known in traditional Christian education, and

* Io., III, 8: *Spiritus ubi vult spirat.*
† *Rom.*, VII, 23.

are adequately described by Antoniano cited above, when he says :

" Such is our misery and inclination to sin, that often in the very things considered to be remedies against sin we find occasions for and inducements to sin itself. Hence it is of the highest importance that a good father, while discussing with his son a matter so delicate, should be well on his guard and not descend to details, nor refer to the various ways in which this infernal hydra destroys with its poison so large a portion of the world ; otherwise it may happen that instead of extinguishing this fire he unwittingly stirs or kindles it in the simple and tender heart of the child. Speaking generally, during the period of childhood it suffices to employ those remedies which produce the double effect of opening the door to the virtue of purity and closing the door upon vice."*

(*d*) Co-education

False also and harmful to Christian education is the so-called method of " co-education." This too, by many of its supporters, is founded upon naturalism and the denial of original sin ; but by all, upon a deplorable confusion of ideas that mistakes a levelling promiscuity and equality for the legitimate association of the sexes. The Creator has ordained and disposed perfect union of the sexes only in matrimony, and with varying degrees of contact, in the family and in society. Besides there is not in nature itself, which fashions the two quite different in organism, in temperament, in abilities, anything to suggest that there can be or ought to be promiscuity, and much less equality, in the training of the two sexes. These in keeping with the wonderful designs of the Creator

* Silvio Antonio, *Dei 'educazione cristiana dei figliuoli*, lib. II, c. 88.

are destined to complement each other in the family and in society precisely because of their differences, which therefore ought to be maintained and encouraged, during their years of formation, with the necessary distinction and corresponding separation, according to age and circumstances. These principles, with due regard to time and place, must, in accordance with Christian prudence, be applied to all schools, particularly in the most delicate and decisive period of formation, that, namely, of adolescence; and in gymnastic exercises and deportment, special care must be had of Christian modesty in young women and girls, which is so gravely impaired by any kind of exhibition in public.

Recalling the terrible words of the divine Master: "Woe to the world because of scandals!"*, We most earnestly appeal to your solicitude and your watchfulness, Venerable Brethren, against these pernicious errors, which, to the immense harm of youth, are spreading far and wide among Christian peoples.

ENVIRONMENT OF EDUCATION

In order to obtain perfect education, it is of the utmost importance to see that all those conditions which surround the child during the period of his formation, in other words that the combination of circumstances which we call environment, correspond exactly to the end proposed.

(*a*) The Christian family

The first natural and necessary element in this environment, as regards education, is the family, and this precisely because so ordained by the Creator Himself. Accordingly that education, as a rule, will be more effective and lasting which is received in a

* MATTH. XVIII, 7: *Vae mundo a scandalis!*

well-ordered and well-disciplined Christian family ; and more efficacious in proportion to the clear and constant good example set, first by the parents, and then by the other members of the household.

It is not Our intention to treat formally the question of domestic education, nor even to touch upon its principal points. The subject is too vast. Besides there are not lacking special treatises on this topic by authors, both ancient and modern, well known for their solid Catholic doctrine. One which seems deserving of special mention is the golden treatise already referred to, of Antoniano, *On the Christian Education of Youth*, which St Charles Borromeo ordered to be read in public to parents assembled in their churches.

Nevertheless, Venerable Brethren and beloved children, We wish to call your attention in a special manner to the present-day lamentable decline in family education. The offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study ; whereas for the fundamental duty and obligation of educating their children many parents have little or no preparation, immersed as they are in temporal cares. The declining influence of domestic environment is further weakened by another tendency, prevalent almost everywhere to-day, which, under one pretext or another, for economic reasons, or for reasons of industry, trade, or politics, causes children to be more and more frequently sent away from home even in their tenderest years. And there is a country where the children are actually being torn from the bosom of the family, to be formed, (or, to speak more accurately, to be deformed and depraved), in godless schools and associations, to irreligion and hatred, according to the theories of advanced socialism ; and

thus is renewed in a real and more terrible manner the slaughter of the Innocents.

For the love of Our Saviour Jesus Christ, therefore, We implore pastors of souls, by every means in their power, by instructions and catechisms, by word of mouth and written articles widely distributed, to warn Christian parents of their grave obligations. And this should be done not in a merely theoretical and general way, but with practical and specific application to the various responsibilities of parents touching the religious, moral, and civil training of their children, and with indication of the methods best adapted to make their training effective, supposing always the influence of their own exemplary lives. The Apostle of the Gentiles did not hesitate to descend to such details of practical instruction in his epistles, especially in the Epistle to the Ephesians, where among other things he gives this advice : " And you, fathers, provoke not your children to anger."* This fault is the result not so much of excessive severity as of impatience and of ignorance of means best calculated to effect a desired correction ; it is also due to the all too common relaxation of parental discipline which fails to check the growth of evil passions in the hearts of the younger generation. Parents therefore, and all who take their place in the work of education, should be careful to make right use of the authority given them by God, whose vicars in a true sense they are. This authority is not given for their own advantage, but for the proper up-bringing of their children in a holy and filial " fear of God, the beginning of wisdom," on which foundation alone all respect for authority can rest securely ; and without

* *Eph.*, VI, 4 : *Patres, nolite ad iracundiam provocare filios vestros.*

which, order, tranquillity, and prosperity, whether in the family or in society, will be impossible.

(*b*) **The Church and her Educational Works**

To meet the weakness of man's fallen nature, God in His Goodness has provided the abundant helps of His grace and the countless means with which He has endowed the Church, the great family of Christ. The Church therefore is the educational environment most intimately and harmoniously associated with the Christian family.

This educational environment of the Church embraces the Sacraments, divinely efficacious means of grace, the sacred ritual, so wonderfully instructive, and the material fabric of her churches, whose liturgy and art have an immense educational value ; but it also includes the great number and variety of schools, associations, and institutions of all kinds, established for the training of youth in Christian piety, together with literature and the sciences, not omitting recreation and physical culture. And in this inexhaustible fecundity of educational works, how marvellous, how incomparable is the Church's maternal providence ! So admirable too is the harmony which she maintains with the Christian family, that the Church and the family may be said to constitute together one and the same temple of Christian education.

(*c*) **The School**

Since however the younger generations must be trained in the arts and sciences for the advantage and prosperity of civil society, and since the family of itself is unequal to this task, it was necessary to create that social institution, the school. But let it be borne in mind that this institution owes its existence to the initiative of the family and of the Church, long before

it was undertaken by the State. Hence considered in its historical origin, the school is by its very nature an institution subsidiary and complementary to the family and to the Church. It follows logically and necessarily that it must not be in opposition to, but in positive accord with, those other two elements and form with them a perfect moral union, constituting one sanctuary of education, as it were, with the family and the Church. Otherwise it is doomed to fail of its purpose and to become instead an agent of destruction.

This principle we find recognized by a layman, famous for his pedagogical writings, though these because of their liberalism cannot be unreservedly praised. "The school," he writes, "if not a temple, is a den." And again: "When literary, social, domestic, and religious education do not go hand in hand, man is unhappy and helpless."*

Neutral, Lay, Mixed, and "Unique" Schools

From this it follows that the so-called "neutral" or "lay" school, from which religion is excluded, is contrary to the fundamental principles of education. Such a school moreover cannot exist in practice; it is bound to become irreligious. There is no need to repeat what Our predecessors have declared on this point, especially Pius IX and Leo XIII, at times when laicism was beginning in a special manner to infest the public school. We renew and confirm their declarations,† as well as the Sacred Canons in which the frequenting of non-Catholic schools, whether neutral or mixed, those namely which are open to Catholics

* Nic. Tommaseo, *Pensieri sull'educazione*, Parte I, 3, 6.

† Pius IX, Ep. *Quum non sine*, 14 Iul. 1864.—Syllabus, Prop. 48.—Leo XIII, alloc. *Summi Pontificatus*, 20 Aug. 1880; Ep. enc. *Nobilissima*, 8 Febr. 1884; Ep. enc. *Quod multum*, 22 Aug. 1886; Ep. *Officio sanctissimo*, 22 Dec. 1887; Ep. enc. *Caritatis*, 19 Mart. 1894, etc. (cfr. Cod. I. C. cum Fontium Annot., c. 1374).

and non-Catholics alike, is forbidden for Catholic children, and can be at most tolerated, on the approval of the Ordinary alone, under determined circumstances of place and time, and with special precautions.* Neither can Catholics admit that other type of mixed school, (least of all the so-called "école unique," obligatory on all), in which the students are provided with separate religious instruction, but receive other lessons in common with non-Catholic pupils from non-Catholic teachers.

Catholic Schools

For the mere fact that a school gives some religious instruction (often extremely stinted), does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students. To be this, it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus, and text-books in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well. To use the words of Leo XIII: "It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught be permeated with Christian piety. If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be

* Cod. I. C., c. 1374.

expected from any kind of learning, and considerable harm will often be the consequence."*

And let no one say that in a nation where there are different religious beliefs, it is impossible to provide for public instruction otherwise than by neutral or mixed schools. In such a case it becomes the duty of the State, indeed it is the easier and more reasonable method of procedure, to leave free scope to the initiative of the Church and the family, while giving them such assistance as justice demands. That this can be done to the full satisfaction of families, and to the advantage of education and of public peace and tranquillity, is clear from the actual experience of some countries comprising different religious denominations. There the school legislation respects the rights of the family, and Catholics are free to follow their own system of teaching in schools that are entirely Catholic. Nor is distributive justice lost sight of, as is evidenced by the financial aid granted by the State to the several schools demanded by the families.

In other countries of mixed creeds, things are otherwise, and a heavy burden weighs upon Catholics, who under the guidance of their Bishops and with the indefatigable co-operation of the clergy, secular and regular, support Catholic schools for their children entirely at their own expense; to this they feel obliged in conscience, and with a generosity and constancy worthy of all praise, they are firmly determined to make adequate provision for what they openly profess as their motto: "Catholic education in

* Ep. enc. *Militantis Ecclesiae*, 1 Aug. 1897: *Necesse est non modo certis horis doceri iuvenes religionem, sed reliquam institutionem omnem christianae pietatis sensus redolere. Id si desit, si sacer hic halitus non doctorum animos ac discentium pervadat foveatque, exiguae capientur ex qualibet doctrina utilitates; damna saepe consequentur haud exigua.*

Catholic schools for all the Catholic youth." If such education is not aided from public funds, as distributive justice requires, certainly it may not be opposed by any civil authority ready to recognize the rights of the family and the irreducible claims of legitimate liberty.

Where this fundamental liberty is thwarted or interfered with, Catholics will never feel, whatever may have been the sacrifices already made, that they have done enough, for the support and defence of their schools and for the securing of laws that will do them justice.

Catholic Action through the School

For whatever Catholics do in promoting and defending the Catholic school for their children is a genuinely religious work and therefore an important task of "Catholic Action." For this reason the associations which in various countries are so zealously engaged in this work of prime necessity are especially dear to Our paternal heart and are deserving of every commendation.

Let it be loudly proclaimed and well understood and recognized by all that Catholics, no matter what their nationality, in agitating for Catholic schools for their children, are not mixing in party politics, but are engaged in a religious enterprise demanded by conscience. They do not intend to separate their children either from the body of the nation or its spirit, but to educate them in a perfect manner, most conducive to the prosperity of the nation. Indeed a good Catholic, precisely because of his Catholic principles, makes the better citizen, attached to his country, and loyally submissive to constituted civil authority in every legitimate form of government.

In such a school, in harmony with the Church and the Christian family, the various branches of secular learning will not enter into conflict with religious instruction to the manifest detriment of education. And if, when occasion arises, it be deemed necessary to have the students read authors propounding false doctrine, for the purpose of refuting it, this will be done after due preparation and with such an antidote of sound doctrine, that it will not only do no harm, but will be an aid to the Christian formation of youth.

In such a school, moreover, the study of the vernacular and of classical literature will do no damage to moral virtue. There the Christian teacher will imitate the bee, which takes the choicest part of the flower and leaves the rest, as St Basil teaches in his discourse to youths on the study of the classics.* Nor will this necessary caution, suggested also by the pagan Quintilian,† in any way hinder the Christian teacher from gathering and turning to profit whatever there is of real worth in the systems and methods of our modern times, mindful of the Apostle's advice: "Prove all things: hold fast that which is good."‡ Hence in accepting the new, he will not hastily abandon the old, which the experience of centuries has found expedient and profitable. This is particularly true in the teaching of Latin, which in our days is falling more and more into disuse, because of the unreasonable rejection of methods so successfully used by that sane humanism, whose highest development was reached in the schools of the Church. These noble traditions of the past require that the youth committed to Catholic schools be fully instructed in the letters and sciences

* *P G.*, t. 31, 570.
† *Inst. Or.*, I, 8.
‡ *I Thess., V*, 21: *omnia probate; quod bonum est tenete.*

in accordance with the exigencies of the times. They also demand that the doctrine imparted be deep and solid, especially in sound philosophy, avoiding the muddled superficiality of those " who perhaps would have found the necessary, had they not gone in search of the superfluous."* In this connection Christian teachers should keep in mind what Leo XIII says in a pithy sentence : " Greater stress must be laid on the employment of apt and solid methods of teaching, and, what is still more important, on bringing into full conformity with the Catholic faith what is taught in literature, in the sciences, and above all in philosophy, on which depends in great part the right orientation of the other branches of knowledge."†

Good Teachers

Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well-grounded in the matter they have to teach ; who possess the intellectual and moral qualifications required by their important office ; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection ; and who have therefore sincerely at heart the true good of family and country. Indeed it fills Our soul with consolation and gratitude towards the divine Goodness to see, side by side with religious men and women engaged in teaching, such a large number of excellent lay teachers, who, for their greater

* Seneca, *Epist.* 45 : *invenissent forsitan necessaria nisi et superflua quaesiissent.*

† Leo XIII, Ep. enc., *Inscrutabili*, 21 Apr. 1878 : . . . *alacrius adnitendum est, ut non solum apta ac solida institutionis methodus, sed maxime institutio ipsa catholicae fidei omnino conformis in litteris et disciplinis vigeat, praesertim autem in philosophia, ex qua recta aliarum scientiarum ratio magna ex parte dependet.*

spiritual advancement, are often grouped in special sodalities and associations, which are worthy of praise and encouragement as most excellent and powerful auxiliaries of "Catholic Action." All these labour unselfishly with zeal and perseverance in what St Gregory Nazianzen calls "the art of arts and the science of sciences,"* the direction and formation of youth. Of them also it may be said in the words of the divine Master: "The harvest indeed is great, but the labourers few."† Let us then pray the Lord of the harvest to send more such workers into the field of Christian education; and let their formation be one of the principal concerns of the pastors of souls and of the superiors of Religious Orders.

It is no less necessary to direct and watch the education of the adolescent, "soft as wax to be moulded into vice,"‡ in whatever other environment he may happen to be, removing occasions of evil and providing occasions for good in his recreations and social intercourse; for "evil communications corrupt good manners."§

(*d*) The world and its dangers

More than ever nowadays an extended and careful vigilance is necessary, inasmuch as the dangers of moral and religious shipwreck are greater for inexperienced youth. Especially is this true of impious and immoral books, often diabolically circulated at low prices; of the cinema, which multiplies every kind of exhibition; and now also of the radio, which facilitates every kind of reading. These most powerful

* Oratio II, *P. G.*, t. 35, 426: *ars artium et scientia scientiarum.*
† MATTH., IX, 37: *Messis quidem multa, operarii autem pauci.*
‡ HORAT., *Art. poet.*, v. 163: *cereus in vitium flecti.*
§ *I Cor.*, XV, 33: *corrumpunt mores bonos colloquia mala.*

means of publicity, which can be of great utility for instruction and education when directed by sound principles, are only too often used as an incentive to evil passions and greed for gain. St Augustine deplored the passion for the shows of the circus which possessed even some Christians of his time, and he dramatically narrates the infatuation for them, fortunately only temporary, of his disciple and friend Alipius.* How often to-day must parents and educators bewail the corruption of youth brought about by the modern theatre and the vile book!

Worthy of all praise and encouragement therefore are those educational associations which have for their object to point out to parents and educators, by means of suitable books and periodicals, the dangers to morals and religion that are often cunningly disguised in books and theatrical representations. In their spirit of zeal for the souls of the young, they endeavour at the same time to circulate good literature and to promote plays that are really instructive, going so far as to put up, at the cost of great sacrifices, theatres and cinemas, in which virtue will have nothing to suffer and much to gain.

This necessary vigilance does not demand that young people be removed from the society in which they must live and save their souls; but that to-day more than ever they should be forewarned and forearmed as Christians against the seductions and the errors of the world, which, as Holy Writ admonishes us, is all "concupiscence of the flesh, concupiscence of the eyes and pride of life."† Let them be what Tertullian wrote of the first Christians, and what

* *Conf.*, VI, 8.

† *I Io.*, II, 16: *concupiscentia carnis, concupiscentia oculorum et superbia vitae.*

Christians of all times ought to be, "sharers in the possession of the world, not of its error."*

This saying of Tertullian brings Us to the topic which We propose to treat in the last place, and which is of the greatest importance, that is, the true nature of Christian education as deduced from its proper end. Its consideration reveals with noon-day clearness the pre-eminent educational mission of the Church.

END AND OBJECT OF CHRISTIAN EDUCATION

The proper and immediate end of Christian education is to co-operate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: "My little children, of whom I am in labour again, until Christ be formed in you."† For the true Christian must live a supernatural life in Christ: "Christ who is your life,"‡ and display it in all his actions: "That the life also of Jesus may be made manifest in our mortal flesh."§

(*a*) To form the true Christian

For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate, and perfect it, in accordance with the example, and teaching of Christ.

Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance

* *De Idololatria*, 14: *compossessores mundi, non erroris.*

† *Gal.*, IV, 19: *Filioli mei, quos iterum parturio, donec formetur Christus in vobis.*

‡ *Col.*, III, 4: *Christus, vita vestra.*

§ *II Cor.*, IV. 11: *ut et vita Iesu manifestetur in carne nostra mortali.*

with right reason illumined by the supernatural light of the example and teaching of Christ ; in other words, to use the current term, the true and finished man of character. For it is not every kind of consistency and firmness of conduct based on subjective principles that makes true character, but only constancy in following the eternal principles of justice, as is admitted even by the pagan poet when he praises as one and the same " the man who is just and firm of purpose."* And on the other hand, there cannot be full justice except in giving to God what is due to God, as the true Christian does.

The scope and aim of Christian education as here described appears to the worldly as an abstraction, or rather as something that cannot be attained without the suppression or dwarfing of the natural faculties, and without a renunciation of the activities of the present life, and hence inimical to social life and temporal prosperity, and contrary to all progress in letters, arts, and sciences, and all the other elements of civilization. To a like objection raised by the ignorance and the prejudice of even cultured pagans of a former day, and repeated with greater frequency and insistence in modern times, Tertullian has replied as follows : " We are not strangers to life. We are fully aware of the gratitude we owe to God, our Lord and Creator. We reject none of the fruits of His handiwork ; we only abstain from their immoderate or unlawful use. We are living in the world with you ; we do not shun your forum, your markets, your baths, your shops, your factories, your stables, your places of business and traffic. We take ship with you and we serve in your armies ; we are farmers and

*HORAT., *Od.* 1. III, od. 3, v. 1 : *Iustum et tenacem propositi virum.*

merchants with you ; we interchange skilled labour and display our works in public for your service. How we can seem unprofitable to you with whom we live and of whom we are, I know not."*

(*b*) Who is also the noblest and most useful of citizens

The true Christian does not renounce the activities of this life, he does not stunt his natural faculties ; but he develops and perfects them by co-ordinating them with the supernatural. He thus ennobles what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal.

This fact is proved by the whole history of Christianity and its institutions, which is nothing else but the history of true civilization and progress up to the present day. It stands out conspicuously in the lives of the numerous Saints, whom the Church, and she alone, produces, in whom is perfectly realized the purpose of Christian education, and who have in every way ennobled and benefited human society. Indeed, the Saints have ever been, are, and ever will be the greatest benefactors of society, and perfect models for every class and profession, for every state and condition of life, from the simple and uncultured peasant to the master of sciences and letters, from the humble artisan to the commander of armies, from the father of a family to the ruler of peoples and nations,

* *Apol.*, 42 : *Non sumus exules vitae. Meminimus gratiam nos debere Deo Domino Creatori ; nullum fructum operum eius repudiamus ; plane temperamus, ne ultra modum aut perperam utamur. Itaque non sine foro, non sine macello, non sine balneis, tabernis, officinis, stabulis, nundinis vestris, caeterisque commerciis cohabitamus in hoc saeculo. Navigamus et nos vobiscum et militamus, et rusticamur, et mercamur, proinde miscemus artes, operas nostras publicamus usui vestro. Quomodo infructuosi videamur negotiis vestris, cum quibus et de quibus vivimus, non scio.*

from simple maidens and matrons of the domestic hearth to queens and empresses. What shall we say of the immense work which has been accomplished even for the temporal well-being of men by missionaries of the Gospel, who have brought and still bring to barbarous tribes the benefits of civilization together with the light of the Faith ? What of the founders of so many social and charitable institutions, of the vast numbers of saintly educators, men and women, who have perpetuated and multiplied their life-work, by leaving after them prolific institutions of Christian education, in aid of families and for the inestimable advantage of nations ?

(*c*) Christ, Master and Model of Education

Such are the fruits of Christian education. Their price and value is derived from the supernatural virtue and life in Christ which Christian education forms and develops in man. Of this life and virtue Christ our Lord and Master is the source and dispenser. By His example He is at the same time the universal model accessible to all, especially to the young in the period of His hidden life, a life of labour and obedience, adorned with all virtues, personal, domestic, and social, before God and men.

CONCLUSION

Now all this array of priceless educational treasures which We have barely touched upon, is so truly a property of the Church as to form her very substance, since she is the mystical body of Christ, the immaculate spouse of Christ, and consequently a most admirable mother and an incomparable and perfect teacher. This thought inspired St Augustine, the great genius of whose blessed death we are about to celebrate the

fifteenth centenary, with accents of tenderest love for so glorious a mother: "O Catholic Church, true Mother of Christians! Not only dost thou preach to us, as is meet, how purely and chastely we are to worship God Himself, whom to possess is life most blessed; thou dost moreover so cherish neighbourly love and charity, that all the infirmities to which sinful souls are subject find their most potent remedy in thee. Childlike thou art in moulding the child, strong with the young man, gentle with the aged, dealing with each according to his needs of mind and of body. Thou dost subject child to parent in a sort of free servitude, and settest parent over child in a jurisdiction of love. Thou bindest brethren to brethren by the bond of religion, stronger and closer than the bond of blood . . . Thou unitest citizen to citizen, nation to nation, yea, all men, in a union not of companionship only, but of brotherhood, reminding them of their common origin. Thou teachest kings to care for their people, and biddest people to be subject to their kings. Thou teachest assiduously to whom honour is due, to whom love, to whom reverence, to whom fear, to whom comfort, to whom rebuke, to whom punishment; showing us that whilst not all things nor the same things are due to all, charity is due to all and offence to none."*

Let us then, Venerable Brethren, raise our hands and our hearts in supplication to heaven, "to the Shepherd and Bishop of *our* souls,"† to the divine King "who gives laws to rulers," that in His almighty power He may cause these splendid fruits of Christian education to be gathered in ever greater abundance "in the whole world," for the lasting benefit of individuals and of nations.

As a pledge of these heavenly favours, with paternal affection We impart to you, Venerable Brethren, to your clergy and your people, the Apostolic Benediction.

Given at Rome, at St Peter's, the thirty-first day of December, in the year 1929, the eighth of Our Pontificate.

PIUS PP. XI.

* *De moribus Ecclesiae catholicae*, lib. I, c. 30 : *Merito Ecclesia catholica Mater christianorum verissima, non solum ipsum Deum, cuius adeptio vita est beatissima, purissime atque castissime colendum praedicas ; sed etiam proximi dilectionem atque charitatem ita complecteris, ut variorum morborum, quibus pro peccatis suis animae aegrotant, omnis apud te medicina praepolleat. Tu pueriliter pueros, fortiter iuvenes, quiete senes prout cuiusque non corporis tantum, sed et animi aetas est, exerces ac doces. Tu parentibus filios libera quadam servitute subiungis, parentes filiis pia dominatione praeponis. Tu fratribus fratres religionis vinculo firmiore atque arctiore quam sanguinis nectis . . . Tu cives civibus, gentes gentibus, et prorsus homines primorum parentum recordatione, non societate tantum, sed quadam etiam fraternitate coniungis. Doces Reges prospicere populis ; mones populos se subdere Regibus. Quibus honor debeatur, quibus affectus, quibus reverentia, quibus timor, quibus consolatio, quibus admonitio, quibus cohortatio, quibus disciplina, quibus obiurgatio, quibus supplicium, sedulo doces ; ostendens quemadmodum et non omnibus omnia, et omnibus charitas, et nulli debeatur iniuria.*

† Cfr. *I Petr.*, II, 25 : *ad Pastorem et Episcopum animarum vestrarum.*

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ENCYCLICAL LETTER

(*CASTI CONNUBII*)

OF HIS HOLINESS

PIUS XI

BY DIVINE PROVIDENCE

POPE

To our Venerable Brethren—
Patriarchs, Primates, Archbishops, Bishops,
and other Local Ordinaries
Enjoying Peace and Communion with the Apostolic See

ON CHRISTIAN MARRIAGE

IN VIEW OF THE PRESENT CONDITIONS,
NEEDS, ERRORS, AND VICES
THAT AFFECT THE FAMILY AND SOCIETY

LONDON
CATHOLIC TRUTH SOCIETY
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POPE PIUS XI

Venerable Brethren and Beloved Children
Health and Apostolic Benediction

HOW great is the dignity of chaste wedlock, Venerable Brethren, may be judged best from this that Christ our Lord, Son of the Eternal Father, having assumed the nature of fallen man, not only, with His loving desire of compassing the redemption of our race, ordained it in an especial manner as the principle and foundation of domestic society and therefore of all human intercourse, but also raised it to the rank of a true and great sacrament of the New Law, restored it to the original purity of its divine institution, and accordingly entrusted all its discipline and care to His spouse the Church.

In order, however, that amongst men of every nation and every age the desired fruits may be obtained from this renewal of matrimony, it is necessary, first of all, that men's minds be illuminated with the true doctrine of Christ regarding it; and secondly, that Christian spouses, the weakness of their wills strengthened by the internal grace of God, shape all their ways of thinking and of acting in conformity with that pure law of Christ so as to obtain true peace and happiness for themselves and for their families.

Yet not only do We, looking with paternal eye on the universal world from this Apostolic See as from a watch-tower, but you, also, Venerable Brethren, see, and seeing deeply grieve with Us that a great number

of men, forgetful of that divine work of redemption, either entirely ignore or shamelessly deny the great sanctity of Christian wedlock, or, relying on the false principles of a new and utterly perverse morality, too often trample it under foot. And since these most pernicious errors and depraved morals have begun to spread even amongst the faithful and are gradually gaining ground, in Our office as Christ's Vicar upon earth and Supreme Shepherd and Teacher We consider it Our duty to raise Our voice to keep the flock committed to Our care from poisoned pastures and, as far as in Us lies, to preserve it from harm.

We have decided therefore to speak to you, Venerable Brethren, and through you to the whole Church of Christ and indeed to the whole human race, on the nature and dignity of Christian marriage, on the advantages and benefits which accrue from it to the family and to human society itself, on the errors contrary to this most important point of the Gospel teaching, on the vices opposed to conjugal union, and lastly on the principal remedies to be applied. In so doing We follow the footsteps of Our predecessor, Leo XIII of happy memory, whose Encyclical *Arcanum*,* published fifty years ago, We hereby confirm and make Our own, and while We wish to expound more fully certain points called for by the circumstances of our times, nevertheless We declare that, far from being obsolete, it retains its full force at the present day.

And to begin with that same Encyclical, which is wholly concerned in vindicating the divine institution of matrimony, its sacramental dignity, and its per-

* Encycl. *Arcanum divinae sapientiae*, 10 Febr. 1880.

petual stability, let it be repeated as an immutable and inviolable fundamental doctrine that matrimony was not instituted or restored by man but by God ; not by man were the laws made to strengthen and confirm and elevate it but by God, the Author of nature, and by Christ our Lord by whom nature was redeemed, and hence these laws cannot be subject to any human decrees or to any contrary pact even of the spouses themselves. This is the doctrine of Holy Scripture ;* this is the constant tradition of the Universal Church ; this the solemn definition of the sacred Council of Trent, which declares and establishes from the words of Holy Writ itself that God is the Author of the perpetual stability of the marriage bond, its unity, and its firmness.†

Yet although matrimony is of its very nature of divine institution, the human will, too, enters into it and performs a most noble part. For each individual marriage, inasmuch as it is a conjugal union of a particular man and woman, arises only from the free consent of each of the spouses ; and this free act of the will, by which each party hands over and accepts those rights proper to the state of marriage,‡ is so necessary to constitute true marriage that it cannot be supplied by any human power.§ This freedom, however, regards only the question whether the contracting parties really wish to enter upon matrimony or to marry this particular person ; but the nature of matrimony is entirely independent of the

* *Gen.*, I, 27-28 ; II, 22-23 ; MATTH., XIX, 3 sqq. ; *Eph.*, V, 23 sqq.

† Conc. Trid., Sess. XXIV.

‡ Cod. iur. can., c. 1081 § 2.

§ Cod. iur. can., c. 1081 § 1.

free-will of man, so that if one has once contracted matrimony he is thereby subject to its divinely made laws and its essential properties. For the Angelic Doctor, writing on conjugal honour and on the offspring which is the fruit of marriage, says: "These things are so contained in matrimony by the marriage pact itself that, if anything to the contrary were expressed in the consent which makes the marriage, it would not be a true marriage."*

By matrimony, therefore, the souls of the contracting parties are joined and knit together more directly and more intimately than are their bodies, and that not by any passing affection of sense or spirit, but by a deliberate and firm act of the will; and from this union of souls by God's decree, a sacred and inviolable bond arises. Hence the nature of this contract, which is proper and peculiar to it alone, makes it entirely different both from the union of animals entered into by the blind instinct of nature alone in which neither reason nor free-will plays a part, and also from the haphazard unions of men, which are far removed from all true and honourable unions of will and enjoy none of the rights of family life.

From this it is clear that legitimately constituted authority has the right and therefore the duty to restrict, to prevent, and to punish those base unions which are opposed to reason and to nature; but since it is a matter which flows from human nature itself, no less certain is the teaching of Our predecessor, Leo XIII of happy memory:† "In choosing a state of life

* St Thom. Aquin., *Summa theol.*, p. III, Supplem. 9, XLIX, art. 3.

† Encycl. *Rerum novarum*, 15 May 1891.

there is no doubt but that it is in the power and discretion of each one to prefer one or the other; either to embrace the counsel of virginity given by Jesus Christ, or to bind himself in the bonds of matrimony. To take away from man the natural and primeval right of marriage, to circumscribe in any way the principal ends of marriage laid down in the beginning by God Himself in the words 'Increase and multiply,'* is beyond the power of any human law."

Therefore the sacred partnership of true marriage is constituted both by the will of God and the will of man. From God comes the very institution of marriage, the ends for which it was instituted, the laws that govern it, the blessings that flow from it; while man, through generous surrender of his own person made to another for the whole span of life, becomes, with the help and co-operation of God, the author of each particular marriage, with the duties and blessings annexed thereto from divine institution.

I

Now when We come to explain, Venerable Brethren, what are the blessings that God has attached to true matrimony, and how great they are, there occur to Us the words of that illustrious Doctor of the Church whom We commemorated recently in Our Encyclical *Ad salutem* on the occasion of the fifteenth centenary of his death:† "These," says St Augustine, "are all the blessings of matrimony on account of which matrimony itself is a blessing; offspring, conjugal

* *Gen.*, I, 28.

† Encycl. *Ad salutem*, 20 April 1930.

faith and the sacrament."* And how under these three heads is contained a splendid summary of the whole doctrine of Christian marriage, the holy Doctor himself expressly declares when he said : " By conjugal faith it is provided that there should be no carnal intercourse outside the marriage bond with another man or woman ; with regard to offspring, that children should be begotten of love, tenderly cared for and educated in a religious atmosphere ; finally, in its sacramental aspect that the marriage bond should not be broken and that a husband or wife, if separated, should not be joined to another even for the sake of offspring. This we regard as the law of marriage by which the fruitfulness of nature is adorned and the evil of incontinence is restrained."†

Thus amongst the blessings of marriage, the child holds the first place. And indeed the Creator of the human race Himself, who in His goodness wished to use men as His helpers in the propagation of life, taught this when, instituting marriage in Paradise, He said to our first parents, and through them to all future spouses : " Increase and multiply, and fill the earth."‡ As St Augustine admirably deduces from the words of the holy Apostle Saint Paul to Timothy§ when he says : " The Apostle himself is therefore a witness that marriage is for the sake of generation : ' I wish,' he says, ' young girls to marry.' And, as if someone said to him, ' Why ? ' he immediately adds : ' To bear children, to be mothers of families.' "‖

* St Augustine., *De bono coniug.*, cap. 24, n. 32.
† St Augustine., *De Gen. ad litt.*, lib. IX, cap. 7, n. 12.
‡ *Gen.*, I, 28.
§ *I Tim.*, V, 14.
‖ St Augustine., *De bono coniug.*, cap. 24, n. 32.

How great a boon of God this is, and how great a blessing of matrimony is clear from a consideration of man's dignity and of his sublime end. For man surpasses all other visible creatures by the superiority of his rational nature alone. Besides, God wishes men to be born not only that they should live and fill the earth, but much more that they may be worshippers of God, that they may know Him and love Him and finally enjoy Him for ever in heaven; and this end, since man is raised by God in a marvellous way to the supernatural order, surpasses all that eye hath seen, and ear heard, and all that hath entered into the heart of man.* From which it is easily seen how great a gift of divine goodness and how remarkable a fruit of marriage are children born by the omnipotent power of God through the co-operation of those bound in wedlock.

But Christian parents must also understand that they are destined not only to propagate and preserve the human race on earth, indeed not only to educate any kind of worshippers of the true God, but children who are to become members of the Church of Christ, to raise up fellow-citizens of the Saints, and members of God's household† that the worshippers of God and Our Saviour may daily increase.

For although Christian spouses even if sanctified themselves cannot transmit sanctification to their progeny, nay, although the very natural process of generating life has become the way of death by which original sin is passed on to posterity, nevertheless, they share to some extent in the blessings of that primeval

* *I Cor.*, II, 9.
† *Eph.*, II, 19.

marriage of Paradise, since it is theirs to offer their offspring to the Church in order that by this most fruitful Mother of the children of God they may be regenerated through the laver of Baptism unto supernatural justice and finally be made living members of Christ, partakers of immortal life, and heirs of that eternal glory to which we all aspire from our inmost heart.

If a true Christian mother weigh well these things, she will indeed understand with a sense of deep consolation that of her the words of Our Saviour were spoken: "A woman . . . when she hath brought forth the child remembereth no more the anguish, for joy that a man is born into the world;" * and proving herself superior to all the pains and cares and solicitudes of her maternal office with a more just and holy joy than that of the Roman matron, the mother of the Gracchi, she will rejoice in the Lord crowned as it were with the glory of her offspring. Both husband and wife, however, receiving these children with joy and gratitude from the hand of God, will regard them as a talent committed to their charge by God, not only to be employed for their own advantage or for that of an earthly commonwealth, but to be restored to God with interest on the day of reckoning.

The blessing of offspring, however, is not completed by the mere begetting of them, but something else must be added, namely the proper education of the offspring. For the most wise God would have failed to make sufficient provision for children that had been born, and so for the whole human race, if He had not

* John, XVI, 21.

given to those to whom He had entrusted the power and right to beget them, the power also and the right to educate them. For no one can fail to see that children are incapable of providing wholly for themselves, even in matters pertaining to their natural life, and much less in those pertaining to the supernatural, but require for many years to be helped, instructed, and educated by others. Now it is certain that both by the law of nature and of God this right and duty of educating their offspring belongs in the first place to those who began the work of nature by giving them birth, and they are indeed forbidden to leave unfinished this work and so expose it to certain ruin. But in matrimony provision has been made in the best possible way for this education of children that is so necessary, for, since the parents are bound together by an indissoluble bond, the care and mutual help of each is always at hand.

Since, however, We have spoken fully elsewhere on the Christian education of Youth,* let Us sum it all up by quoting once more the words of St Augustine: "As regards the offspring it is provided that they should be begotten lovingly and educated religiously,"†—and this is also expressed succinctly in the Code of Canon Law—" The primary end of marriage is the procreation and the education of children."‡

Nor must We omit to remark, in fine, that since the duty entrusted to parents for the good of their children is of such high dignity and of such great importance, every use of the faculty given by God for the procreation

* Encycl. *Divini illius Magistri*, 31 Dec. 1929.
† St August., *De Gen. ad litt.*, lib. IX, cap. 7, n. 12.
‡ Cod. iur. can., c. 1013 § 7.

of new life is the right and the privilege of the marriage state alone, by the law of God and of nature, and must be confined absolutely within the sacred limits of that state.

The second blessing of matrimony which We said was mentioned by St Augustine, is the blessing of conjugal honour which consists in the mutual fidelity of the spouses in fulfilling the marriage contract, so that what belongs to one of the parties by reason of this contract sanctioned by divine law, may not be denied to him or permitted to any third person ; nor may there be conceded to one of the parties anything which, being contrary to the rights and laws of God and entirely opposed to matrimonial faith, can never be conceded.

Wherefore, conjugal faith, or honour, demands in the first place the complete unity of matrimony which the Creator Himself laid down in the beginning when He wished it to be not otherwise than between one man and one woman. And although afterwards this primeval law was relaxed to some extent by God, the Supreme Legislator, there is no doubt that the law of the Gospel fully restored that original and perfect unity, and abrogated all dispensations as the words of Christ and the constant teaching and action of the Church show plainly. With reason, therefore, does the Sacred Council of Trent solemnly declare : " Christ our Lord very clearly taught that in this bond two persons only are to be united and joined together when He said : ' Therefore they are no longer two, but one flesh.' "*

* Conc. Trid., Sess. XXIV.

Nor did Christ our Lord wish only to condemn any form of polygamy or polyandry, as they are called, whether successive or simultaneous, and every other external dishonourable act, but, in order that the sacred bonds of marriage may be guarded absolutely inviolate, He forbade also even wilful thoughts and desires of such like things: "But I say to you, that whosoever shall look on a woman to lust after her hath already committed adultery with her in his heart."* Which words of Christ our Lord cannot be annulled even by the consent of one of the partners of marriage for they express a law of God and of nature which no will of man can break or bend.†

Nay, that mutual familiar intercourse between the spouses themselves, if the blessing of conjugal faith is to shine with becoming splendour, must be distinguished by chastity so that husband and wife bear themselves in all things with the law of God and of nature, and endeavour always to follow the will of their most wise and holy Creator with the greatest reverence towards the work of God.

This conjugal faith, however, which is most aptly called by St Augustine the "faith of chastity" blooms more freely, more beautifully and more nobly when it is rooted in that more excellent soil, the love of husband and wife which pervades all the duties of married life and holds pride of place in Christian marriage. For matrimonial faith demands that husband and wife be joined in an especially holy and pure love, not as adulterers love each other, but as Christ

* Matth., V, 28.
† Decr. S. Officii, 2 March 1679, propos. 50.

loved the Church. This precept the Apostle laid down when he said: "Husbands, love your wives as Christ also loved the Church,"* that Church which of a truth He embraced with a boundless love not for the sake of His own advantage, but seeking only the good of His Spouse.† The love, then, of which We are speaking is not that based on the passing lust of the moment nor does it consist in pleasing words only, but in the deep attachment of the heart which is expressed in action, since love is proved by deeds.‡ This outward expression of love in the home demands not only mutual help but must go further; must have as its primary purpose that man and wife help each other day by day in forming and perfecting themselves in the interior life; so that through their partnership in life they may advance ever more and more in virtue, and above all that they may grow in true love towards God and their neighbour, on which indeed "dependeth the whole Law and the Prophets."§ For all men of every condition, in whatever honourable walk of life they may be, can and ought to imitate that most perfect example of holiness placed before man by God, namely Christ our Lord, and by God's grace to arrive at the summit of perfection, as is proved by the example set us of many saints.

This mutual inward moulding of husband and wife, this determined effort to perfect each other, can in a very real sense, as the Roman Catechism‖ teaches, be said to be the chief reason and purpose of matrimony, provided matrimony be looked at not in the restricted sense as instituted for the procreation and rearing of

* *Eph.*, V, 25; *Col.*, III, 19. † *Catech. Rom.*, II, cap. VIII, q. 24.
‡ St Greg. the Great, *Homil. XXX in Evang.* (John XIV, 23-21), n. 1. § Matth., XXII, 40. ‖ Cf. *Catech. Rom.*, II, cap. VIII, q. 13.

children, but more widely as a companionship embracing the whole of life so that life is no longer an individual venture but a partnership.

By this same love it is necessary that all the other rights and duties of the marriage state be regulated as the words of the Apostle: "Let the husband render the debt to the wife, and the wife also in like manner to the husband,"* express not only a law of justice but of charity.

Domestic society being confirmed, therefore, by this bond of love there should flourish in it that "order of love," as St Augustine calls it. This order includes both the primacy of the husband with regard to the wife and children, the ready subjection of the wife and her willing obedience, which the Apostle commends in these words: "Let women be subject to their husbands as to the Lord, because the husband is the head of the wife, as Christ is the head of the Church."†

This subjection, however, does not deny or take away the liberty which fully belongs to the woman both in view of her dignity as a human person, and in view of her most noble office as wife and mother and companion; nor does it bid her obey her husband's every request if not in harmony with right reason or with the dignity due to wife; nor, in fine, does it imply that the wife should be put on a level with those persons who in law are called minors, to whom it is not customary to allow free exercise of their rights on account of their lack of mature judgment, or of their ignorance of human affairs. But it forbids that exaggerated liberty which cares not for the good of the family; it forbids that in this body which is the family, the heart be separated from the head to the great

* *I Cor.*, VII, 3. † *Eph.*, V, 22-23.

detriment of the whole body and the proximate danger of ruin. For if the man is the head, the woman is the heart, and as he occupies the chief place in ruling, so she may and ought to claim for herself the chief place in love.

Again, this subjection of wife to husband in its degree and manner may vary according to the different conditions of persons, place, and time. In fact, if the husband neglect his duty, it falls to the wife to take his place in directing the family. But the structure of the family and its fundamental law, established and confirmed by God, must always and everywhere be maintained intact.

With great wisdom Our predecessor Leo XIII, of happy memory, in the Encyclical on Christian marriage, which We have already mentioned, speaking of this order to be maintained between man and wife, teaches: "The man is the ruler of the family, and the head of the woman; but because she is flesh of his flesh and bone of his bone, let her be subject and obedient to the man, not as a servant but as a companion, so that nothing be lacking of honour or of dignity in the obedience which she pays. Let divine charity be the constant guide of their mutual relations, both in him who rules and in her who obeys, since each bears the image, the one of Christ, the other of the Church."*

These then are the elements which compose the blessing of conjugal faith: unity, chastity, charity, honourable noble obedience, which are at the same time an enumeration of the benefits which are bestowed on husband and wife in their married state, benefits by which the peace, the dignity, and the happiness of matrimony are securely preserved and fostered. Wherefore it is not surprising that this conjugal faith

* Encycl. *Arcanum divinae sapientiae*, 10 Febr. 1880.

has always been counted amongst the most priceless and special blessings of matrimony.

But this accumulation of benefits is completed and, as it were, crowned by that blessing of Christian marriage which in the words of St Augustine We have called the sacrament, by which is denoted both the indissolubility of the bond and the raising and hallowing of the contract by Christ Himself, whereby He made it an efficacious sign of grace.

In the first place Christ Himself lays stress on the indissolubility and firmness of the marriage bond when He says: "What God hath joined together let no man put asunder,"* and "Everyone that putteth away his wife and marrieth another committeth adultery, and he that marrieth her that is put away from her husband committeth adultery."†

And St Augustine clearly places what he calls the blessing of matrimony in this indissolubility when he says: "In the sacrament it is provided that the marriage bond should not be broken, and that a husband or wife, if separated, should not be joined to another even for the sake of offspring."‡

And this inviolable stability, although not in the same perfect measure in every case, belongs to every true marriage, for the word of the Lord: "What God hath joined together let no man put asunder," must of necessity include all true marriages without exception, since it was spoken of the marriage of our first parents, the prototype of every future marriage. Therefore although before Christ the sublimeness and the

* Matth., XIX, 6.
† Luke, XVI, 18.
‡ St August., *De Gen. ad litt.*, lib. IX, cap. 7, n. 12.

severity of the primeval law was so tempered that Moses permitted to the chosen people of God on account of the hardness of their hearts that a bill of divorce might be given in certain circumstances, nevertheless, Christ, by virtue of His supreme legislative power, recalled this concession of greater liberty and restored the primeval law in its integrity by those words which must never be forgotten, "What God hath joined together let no man put asunder." Wherefore, Our predecessor, Pius VI of happy memory, writing to the Bishop of Agria, most wisely said: "Hence it is clear that marriage even in the state of nature and certainly long before it was raised to the dignity of a sacrament was divinely instituted in such a way that it should carry with it a perpetual and indissoluble bond which cannot therefore be dissolved by any civil law. Therefore although the sacramental element may be absent from a marriage as is the case among unbelievers, still in such a marriage, inasmuch as it is a true marriage there must remain and indeed there does remain that perpetual bond which by divine right is so bound up with matrimony from its first institution that it is not subject to any civil power. And so, whatever marriage is said to be contracted, either it is so contracted that it is really a true marriage, in which case it carries with it that enduring bond which by divine right is inherent in every true marriage; or it is thought to be contracted without that perpetual bond, and in that case there is no marriage, but an illicit union opposed of its very nature to the divine law, which therefore cannot be entered into or maintained."*

* Pius VI, *Rescript. ad Episc. Agriens.*, 11 July 1789.

And if this stability seems to be open to exception, however rare the exception may be, as in the case of certain natural marriages between unbelievers, or amongst Christians in the case of those marriages which though valid have not been consummated, that exception does not depend on the will of men nor on that of any merely human power, but on divine law, of which the only guardian and interpreter is the Church of Christ. However, not even this power can ever affect for any cause whatsoever a Christian marriage which is valid and has been consummated, for as it is plain that here the marriage contract has its full completion, so, by the will of God, there is also the greatest firmness and indissolubility which may not be destroyed by any human authority.

If we wish with all reverence to inquire into the intimate reason of this divine decree, Venerable Brethren, we shall easily see it in the mystical signification of Christian marriage which is fully and perfectly verified in consummated marriage between Christians. For, as the Apostle says in his Epistle to the Ephesians,* the marriage of Christians recalls that most perfect union which exists between Christ and the Church: *Sacramentum hoc magnum est, ego autem dico, in Christo et in ecclesia*; which union, as long as Christ shall live and the Church through Him, can never be dissolved by any separation. And this St Augustine clearly declares in these words: "This is safeguarded in Christ and the Church, which, living with Christ who lives for ever, may never be divorced from Him. The observance of this sacrament is such in the City of God . . . that is, in the Church of

* *Eph.*, V, 32.

Christ, that when for the sake of begetting children, women marry or are taken to wife, it is wrong to leave a wife that is sterile in order to take another by whom children may be had. Anyone doing this is guilty of adultery, just as if he married another, guilty not by the law of the day, according to which when one's partner is put away another may be taken, which the Lord allowed in the law of Moses, because of the hardness of the hearts of the people of Israel; but by the law of the Gospel.*

Indeed, how many and how important are the benefits which flow from the indissolubility of matrimony cannot escape anyone who gives even a brief consideration either to the good of the married parties and the offspring or to the welfare of human society. First of all, both husband and wife possess a positive guarantee of the endurance of this stability which that generous yielding of their persons and the intimate fellowship of their hearts by their nature strongly require, since true love never falls away.† Besides, a strong bulwark is set up in defence of a loyal chastity against incitements to infidelity, should any be encountered either from within or from without; any anxious fear lest in adversity or old age the other spouse would prove unfaithful is precluded and in its place there reigns a calm sense of security. Moreover, the dignity of both man and wife is maintained and mutual aid is most satisfactorily assured, while through the indissoluble bond, always enduring, the spouses are warned continuously that not for the sake of perishable things nor that they may serve their passions, but

* St Augustine, *De nupt. et concup.*, lib. I, cap. 10.
† *I Cor.*, XIII, 8.

that they may procure one for the other high and lasting good have they entered into the nuptial partnership, to be dissolved only by death. In the training and education of children, which must extend over a period of many years, it plays a great part, since the grave and long enduring burdens of this office are best borne by the united efforts of the parents. Nor do lesser benefits accrue to human society as a whole. For experience has taught that unassailable stability in matrimony is a fruitful source of virtuous life and of habits of integrity. Where this order of things obtains, the happiness and well-being of the nation is safely guarded; what the families and individuals are, so also is the State, for a body is determined by its parts. Wherefore, both for the private good of husband, wife, and children, as likewise for the public good of human society, they indeed deserve well who strenuously defend the inviolable stability of matrimony.

But considering the benefits of the Sacrament, besides the firmness and indissolubility, there are also much higher emoluments as the word "Sacrament" itself very aptly indicates; for to Christians this is not a meaningless and empty name. Christ the Lord, the Institutor and "Perfecter" of the holy Sacraments,* by raising the matrimony of His faithful to the dignity of a true Sacrament of the New Law, made it a sign and source of that peculiar internal grace by which "it perfects natural love, it confirms an indissoluble union, and sanctifies both man and wife."*

And since the valid matrimonial consent among the faithful was constituted by Christ as a sign of grace, the sacramental nature is so intimately bound up with

* Conc. Trid., Sess. XXIV.

Christian wedlock that there can be no true marriage between baptized persons "without it being by that very fact a Sacrament."*

By the very fact, therefore, that the faithful with sincere mind give such consent they open up for themselves a treasure of sacramental grace from which they draw supernatural power for the fulfilling of their rights and duties faithfully, holily, perseveringly even unto death. Hence this Sacrament not only increases sanctifying grace, the permanent principle of the supernatural life, in those who, as the expression is, place no obstacle (*obex*) in its way, but also adds particular gifts, dispositions, seeds of grace, by elevating and perfecting the natural powers. By these gifts the parties are assisted not only in understanding, but in knowing intimately, in adhering to firmly, in willing effectively, and in successfully putting into practice, those things which pertain to the marriage state, its aims and duties; giving them, in fine, right to the actual assistance of grace, whensoever they need it for fulfilling the duties of their state.

Nevertheless, since it is a law of divine Providence in the supernatural order that men do not reap the full fruit of the Sacraments which they receive after acquiring the use of reason unless they co-operate with grace, the grace of matrimony will remain for the most part an unused talent hidden in the field unless the parties exercise these supernatural powers and cultivate and develop the seeds of grace they have received. If, however, doing all that lies within their power, they co-operate diligently, they will be able

* Cod. iur. can., c. 1012.

with ease to bear the burdens of their state and to fulfil their duties. By such a Sacrament they will be strengthened, sanctified, and in a manner consecrated. For, as St Augustine teaches, just as by Baptism and Holy Orders a man is set aside and assisted either for the duties of Christian life or for the priestly office and is never deprived of their sacramental aid, almost in the same way (although not by a sacramental character), the faithful once joined by marriage ties can never be deprived of the help and the binding force of the Sacrament. Indeed, as the Holy Doctor adds, even those who commit adultery carry with them that sacred yoke, although in this case not as a title to the glory of grace but for the ignominy of their guilty action, "as the soul by apostasy, withdrawing as it were from marriage with Christ, even though it may have lost its faith, does not lose the Sacrament of Faith which it received at the laver of regeneration."*

These parties, let it be noted, not fettered but adorned by the golden bond of the Sacrament, not hampered but assisted, should strive with all their might to the end that their wedlock, not only through the power and symbolism of the Sacrament, but also through their spirit and manner of life, may be and remain always the living image of that most fruitful union of Christ with the Church, which is to be venerated as the sacred token of most perfect love.

All of these things, Venerable Brethren, you must consider carefully and ponder over with a lively faith if you would see in their true light the extraordinary benefits on matrimony—offspring, conjugal faith, and the Sacrament. No one can fail to admire the divine

* St August., *De nupt. et concup.*, lib. I, cap. 10.

Wisdom, Holiness, and Goodness which, while respecting the dignity and happiness of husband and wife, has provided so bountifully for the conservation and propagation of the human race by a single, chaste, and sacred fellowship of nuptial union.

II

When we consider the great excellence of chaste wedlock, Venerable Brethren, it appears all the more regrettable that particularly in our day we should witness this divine institution often scorned and on every side degraded.

For now, alas, not secretly nor under cover, but openly, with all sense of shame put aside, now by word, again by writings, by theatrical productions of every kind, by romantic fiction, by amorous and frivolous novels, by cinematographs portraying in vivid scene, in addresses broadcast by radio telephony, in short, by all the inventions of modern science, the sanctity of marriage is trampled upon and derided ; divorce, adultery, all the basest vices either are extolled or at least are depicted in such colours as to appear to be free of all reproach and infamy. Books are not lacking which dare to pronounce themselves as scientific but which in truth are merely coated with a veneer of science in order that they may the more easily insinuate their ideas. The doctrines defended in these are offered for sale as the productions of modern genius, of that genius namely, which, anxious only for truth, is considered to have *emancipated* itself from all those old-fashioned and immature opinions of the ancients ; and to the number of these antiquated

opinions they relegate the traditional doctrine of Christian marriage.

These thoughts are instilled into men of every class, rich and poor, masters and workers, lettered and unlettered, married and single, the godly and godless, old and young, but for these last, as easiest prey, the worst snares are laid.

Not all the sponsors of these new doctrines are carried to the extremes of unbridled lust; there are those who, striving as it were to ride a middle course, believe nevertheless that something should be conceded in our times as regards certain precepts of the divine and natural law. But these likewise, more or less wittingly, are emissaries of the great enemy who is ever seeking to sow cockle among the wheat.* We, therefore, whom the Father has appointed over His field, We who are bound by Our most holy office to take care lest the good seed be choked by the weeds, believe it fitting to apply to Ourselves the most grave words of the Holy Ghost with which the Apostle Paul exhorted his beloved Timothy: "Be thou vigilant . . . Fulfil thy ministry . . . Preach the word, be instant in season, out of season, reprove, entreat, rebuke in all patience and doctrine."†

And since, in order that the deceits of the enemy may be avoided, it is necessary first of all that they be laid bare; since much is to be gained by denouncing these fallacies for the sake of the unwary, even though We prefer not to name these iniquities "as becometh saints,"‡ yet for the welfare of souls We cannot remain altogether silent.

* MATTH., XIII, 25.
† *II Tim.*, IV, 2-5.
‡ *Eph.*, V, 3.

To begin at the very source of these evils, their basic principle lies in this, that matrimony is repeatedly declared to be not instituted by the Author of nature nor raised by Christ the Lord to the dignity of a true Sacrament, but invented by man. Some confidently assert that they have found no evidence for the existence of matrimony in nature or in her laws, but regard it merely as the means of producing life and of gratifying in one way or another a vehement impulse; on the other hand, others recognize that certain beginnings, or, as it were, seeds of true wedlock are found in the nature of man since, unless men were bound together by some form of permanent tie, the dignity of husband and wife or the natural end of propagating and rearing the offspring would not receive satisfactory provision. At the same time they maintain that in all beyond this germinal idea matrimony, through various concurrent causes, is invented solely by the mind of man, established solely by his will.

How grievously all these err and how shamelessly they leave the ways of honesty is already evident from what we have set forth here regarding the origin and nature of wedlock, its purposes, and the good inherent in it. The evil of this teaching is plainly seen from the consequences which its advocates deduce from it, namely, that the laws, institutions, and customs by which wedlock is governed, since they take their origin solely from the will of man, are subject entirely to him, hence can and must be founded, changed, and abrogated according to human caprice and the shifting circumstances of human affairs; that the generative power which is grounded in nature itself is more sacred and has wider range than matrimony—hence it may be

exercised both outside as well as within the confines of wedlock, and though the purpose of matrimony be set aside, as though to suggest that the licence of a base fornicating woman should enjoy the same rights as the chaste motherhood of a lawfully wedded wife.

Armed with these principles, some men go so far as to concoct new species of unions, suited, as they say, to the present temper of men and the times, which various new forms of matrimony they presume to label "temporary," "experimental," and "companionate." These offer all the indulgence of matrimony and its rights without, however, the indissoluble bond, and without offspring, unless later the parties alter their cohabitation into a matrimony in the full sense of the law.

Indeed there are some who desire and insist that these practices be legitimatized by the law or, at least, excused by their general acceptance among the people. They do not seem even to suspect that these proposals partake of nothing of the modern "culture" in which they glory so much, but are simply hateful abominations which beyond all question reduce our truly cultured nations to the barbarous standards of savage peoples.

And now, Venerable Brethren, we shall explain in detail the evils opposed to each of the benefits of matrimony. First consideration is due to the offspring, which many have the boldness to call the disagreeable burden of matrimony and which they say is to be carefully avoided by married people not through virtuous continence (which Christian law permits in matrimony when both parties consent) but by frustrating the marriage act. Some justify this criminal

abuse on the ground that they are weary of children and wish to gratify their desires without their consequent burden. Others say that they cannot on the one hand remain continent nor on the other can they have children because of the difficulties whether on the part of the mother or on the part of family circumstances.

But no reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good. Since, therefore, the conjugal act is destined primarily by nature for the begetting of children, those who in exercising it deliberately frustrate its natural power and purpose sin against nature and commit a deed which is shameful and intrinsically vicious.

Small wonder, therefore, if Holy Writ bears witness that the divine Majesty regards with greatest detestation this horrible crime and at times has punished it with death. As St Augustine notes, "Intercourse even with one's legitimate wife is unlawful and wicked where the conception of the offspring is prevented. Onan, the son of Juda, did this and the Lord killed him for it."*

Since, therefore, openly departing from the uninterrupted Christian tradition some recently have judged it possible solemnly to declare another doctrine regarding this question, the Catholic Church, to whom God has entrusted the defence of the integrity and purity of morals, standing erect in the midst of the moral ruin which surrounds her, in order that she may preserve the chastity of the nuptial union from being

* St Augustn., *De conug. adult.*, lib. II, n. 12; *Gen.*, XXXVIII, 8-10.

defiled by this foul stain, raises her voice in token of her divine ambassadorship and through Our mouth proclaims anew: any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offence against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin.

We admonish, therefore, priests who hear confessions and others who have the care of souls, in virtue of Our supreme authority and in Our solicitude for the salvation of souls, not to allow the faithful entrusted to them to err regarding this most grave law of God; much more, that they keep themselves immune from such false opinions, in no way conniving in them. If any confessor or pastor of souls, which may God forbid, lead the faithful entrusted to him into these errors or should at least confirm them by approval or by guilty silence, let him be mindful of the fact that he must render a strict account to God, the Supreme Judge, for the betrayal of his sacred trust, and let him take to himself the words of Christ: "They are blind and leaders of the blind: and if the blind lead the blind, both fall into the pit."*

As regards the evil use of matrimony, to pass over the arguments which are shameful, not infrequently others that are false and exaggerated are put forward. Holy Mother Church very well understands and clearly appreciates all that is said regarding the health of the mother and the danger to her life. And who would not grieve to think of these things?

* MATTH., XV, 14.

Who is not filled with the greatest admiration when he sees a mother risking her life with heroic fortitude, that she may preserve the life of the offspring which she has conceived? God alone, all bountiful and all merciful as He is, can reward her for the fulfilment of the office allotted to her by nature, and will assuredly repay her in a measure full to overflowing.*

Holy Church knows well that not infrequently one of the parties is sinned against rather than sinning, when for a grave cause he or she reluctantly allows the perversion of the right order. In such a case, there is no sin, provided that, mindful of the law of charity, he or she does not neglect to seek to dissuade and to deter the partner from sin. Nor are those considered as acting against nature who in the married state use their right in the proper manner although on account of natural reasons either of time or of certain defects, new life cannot be brought forth. For in matrimony as well as in the use of the matrimonial rights there are also secondary ends, such as mutual aid, the cultivating of mutual love, and the quieting of concupiscence which husband and wife are not forbidden to consider so long as they are subordinated to the primary end and so long as the intrinsic nature of the act is preserved.

We are deeply touched by the sufferings of those parents who, in extreme want, experience great difficulty in rearing their children.

However, they should take care lest the calamitous state of their external affairs should be the occasion for a much more calamitous error. No difficulty can

* Luke, VI, 38

arise that justifies the putting aside of the law of God which forbids all acts intrinsically evil. There is no possible circumstance in which husband and wife cannot, strengthened by the grace of God, fulfil faithfully their duties and preserve in wedlock their chastity unspotted. This truth of Christian Faith is expressed by the teaching of the Council of Trent. "Let no one be so rash as to assert that which the Fathers of the Council have placed under anathema, namely, that there are precepts of God impossible for the just to observe. God does not ask the impossible, but by His commands, instructs you to do what you are able, to pray for what you are not able that He may help you."*

This same doctrine was again solemnly repeated and confirmed by the Church in the condemnation of the Jansenist heresy which dared to utter this blasphemy against the goodness of God: "Some precepts of God are, when one considers the powers which man possesses, impossible of fulfilment even to the just who wish to keep the law and strive to do so; grace is lacking whereby these laws could be fulfilled."†

But another very grave crime is to be noted, Venerable Brethren, which regards the taking of the life of the offspring hidden in the mother's womb. Some wish it to be allowed and left to the will of the father or the mother; others say it is unlawful unless there are weighty reasons which they call by the name of medical, social, or eugenic "indication." Because this matter falls under the penal laws of the state by which the destruction of the offspring begotten

* Conc. Trid., Sess. VI, cap. 11.
† Const. Apost. *Cum occasione*, 31 May 1653 prop. 1.

but unborn is forbidden, these people demand that the "indication," which in one form or another they defend, be recognized as such by the public law and in no way penalized. There are those, moreover, who ask that the public authorities provide aid for these death-dealing operations, a thing, which, sad to say, everyone knows is of very frequent occurrence in some places.

As to the "medical and therapeutic indication" to which, using their own words, we have made reference, Venerable Brethren, however much we may pity the mother whose health and even life is gravely imperilled in the performance of the duty allotted to her by nature, nevertheless what could ever be a sufficient reason for excusing in any way the direct murder of the innocent? This is precisely what we are dealing with here. Whether inflicted upon the mother or upon the child, it is against the precept of God and the law of nature: "Thou shalt not kill."* The life of each is equally sacred, and no one has the power, not even the public authority, to destroy it. It is of no use to appeal to the right of taking away life for here it is a question of the innocent, whereas that right has regard only to the guilty; nor is there here question of defence by bloodshed against an unjust aggressor (for who would call an innocent child an unjust aggressor?); again there is no question here of what is called the "law of extreme necessity" which could even extend to the direct killing of the innocent. Upright and skilful doctors strive most praiseworthily to guard and preserve the lives of both

* *Exod.*, XX, 13; cfr. Decr. S. Offic. 4 May 1897, 24 July 1895; 31 May 1884.

mother and child ; on the contrary, those show themselves most unworthy of the noble medical profession who encompass the death of one or the other, through a pretence at practising medicine or through motives of misguided pity.

All of which agrees with the stern words of the Bishop of Hippo in denouncing those wicked parents who seek to remain childless, and failing in this, are not ashamed to put their offspring to death : " Sometimes this lustful cruelty or cruel lust goes so far as to seek to procure a baneful sterility, and if this fails the foetus conceived in the womb is in one way or another smothered or evacuated, in the desire to destroy the offspring before it has life, or if it already lives in the womb, to kill it before it is born. If both man and woman are party to such practices they are not spouses at all ; and if from the first they have carried on thus they have come together not for honest wedlock, but for impure gratification ; if both are not party to these deeds, I make bold to say that either the one makes herself a mistress of the husband, or the other simply the paramour of his wife." *

What is asserted in favour of the social and eugenic " indication " may and must be accepted, provided lawful and upright methods are employed within the proper limits ; but to wish to put forward reasons based upon them for the killing of the innocent is unthinkable and contrary to the divine precept promulgated in the words of the Apostle : Evil is not to be done that good may come of it.†

* St August., *De nupt. et concupisc.*, cap. XV.
† *Rom.*, III, 8.

Those who hold the reins of government should not forget that it is the duty of public authority by appropriate laws and sanctions to defend the lives of the innocent, and this all the more so since those whose lives are endangered and assailed cannot defend themselves. Among whom we must mention in the first place infants hidden in the mother's womb. And if the public magistrates not only do not defend them, but by their laws and ordinances betray them to death at the hands of doctors or of others, let them remember that God is the Judge and Avenger of innocent blood which cries from earth to Heaven.*

Finally, that pernicious practice must be condemned which closely touches upon the natural right of man to enter matrimony but affects also in a real way the welfare of the offspring. For there are some who over solicitous for the cause of eugenics, not only give salutary counsel for more certainly procuring the strength and health of the future child—which, indeed, is not contrary to right reason—but put eugenics before aims of a higher order, and by public authority wish to prevent from marrying all those who, even though naturally fit for marriage, they consider according to the norms and conjectures of their investigations, would, through hereditary transmission, bring forth defective offspring. And more, they wish to legislate to deprive these of that natural faculty by medical action despite their unwillingness; and this they do not propose as an infliction of grave punishment under the authority of the state for a crime committed, nor to prevent future crimes by guilty persons, but against every right and good they wish the civil authority to

* *Gen.*, IV, 10.

arrogate to itself a power over a faculty which it never had and can never legitimately possess.

Those who act in this way, are at fault in losing sight of the fact that the family is more sacred than the state, and that men are begotten not for the earth and for time, but for Heaven and eternity. Although often these individuals are to be dissuaded from entering into matrimony, certainly it is wrong to brand men with the stigma of crime because they contract marriage, on the ground that, despite the fact that they are in every respect capable of matrimony, they will give birth only to defective children, even though they use all care and diligence.

Public magistrates have no direct power over the bodies of their subjects; therefore, where no crime has taken place and there is no cause present for grave punishment, they can never directly harm, or tamper with the integrity of the body, either for the reasons of eugenics or for any other reason. St Thomas teaches this when, inquiring whether human judges for the sake of preventing future evils can inflict punishment, he admits that the power indeed exists as regards certain other forms of evil, but justly and properly denies it as regards the maiming of the body. "No one who is guiltless may be punished by a human tribunal either by flogging to death, or mutilation, or by beating." *

Furthermore, Christian doctrine establishes, and the light of human reason makes it most clear, that private individuals have no other power over the members of their bodies than that which pertains to

* *Summ. theol.*, 2a 2ae, q. 1080 a 4 ad 2um.

their natural ends; and they are not free to destroy or mutilate their members, or in any other way render themselves unfit for their natural functions, except when no other provision can be made for the good of the whole body.

We may now consider another class of errors concerning conjugal faith. Every sin committed as regards the offspring becomes in some way a sin against conjugal faith, since both these blessings are essentially connected. However, we must mention briefly the sources of error and vice corresponding to those virtues which are demanded by conjugal faith, namely the chaste honour existing between man and wife, the due subjection of wife to husband, and the true love which binds both parties together.

It follows therefore that they are destroying mutual fidelity, who think that the ideas and morality of our present time concerning a certain harmful and false friendship with a third party can be countenanced, and who teach that a greater freedom of feeling and action in such external relations should be allowed to man and wife, particularly as many (so they consider) are possessed of an inborn sexual tendency, which cannot be satisfied within the narrow limits of monogamous marriage. That rigid attitude which condemns all sensual affections and actions with a third party they imagine to be a narrowing of mind and heart, something obsolete, or an abject form of jealousy, and as a result they look upon whatever penal laws are passed by the State for the preserving of conjugal faith as void or to be abolished. Such unworthy and idle opinions are condemned by that noble instinct which is found in every chaste husband

and wife, and even by the light of the testimony of nature alone—a testimony that is sanctioned and confirmed by the command of God : " Thou shalt not commit adultery,"* and the words of Christ : " Whosoever shall look on a woman to lust after her hath already committed adultery with her in his heart."† The force of this divine precept can never be weakened by any merely human custom, bad example or pretext of human progress, for just as it is the one and the same " Jesus Christ, yesterday and to-day and the same for ever "‡ so it is the one and the same doctrine of Christ that abides and of which not one jot or tittle shall pass away till all is fulfilled.§

The same false teachers who try to dim the lustre of conjugal faith and purity do not scruple to do away with the honourable and trusting obedience which the woman owes to the man. Many of them even go further and assert that such a subjection of one party to the other is unworthy of human dignity, that the rights of husband and wife are equal ; wherefore, they boldly proclaim, the emancipation of women has been or ought to be effected. This emancipation in their ideas must be threefold, in the ruling of the domestic society, in the administration of family affairs and in the rearing of the children. It must be social, economic, physiological—physiological, that is to say, the woman is to be freed at her own good pleasure from the burdensome duties properly belonging to a wife as companion and mother (We have already said that

* *Exod.*, XX, 14.
† MATTH., V, 28.
‡ *Hebr.*, XIII, 8.
§ MATTH., V, 18.

this is not an emancipation but a crime); social, inasmuch as the wife being freed from the cares of children and family, should, to the neglect of these, be able to follow her own bent and devote herself to business and even public affairs; finally, economic, whereby the woman even without the knowledge and against the wish of her husband may be at liberty to conduct and administer her own affairs, giving her attention chiefly to these rather than to children, husband, and family.

This, however, is not the true emancipation of woman, nor that rational and exalted liberty which belongs to the noble office of a Christian woman and wife; it is rather the debasing of the womanly character and the dignity of motherhood, and indeed of the whole family, as a result of which the husband suffers the loss of his wife, the children of their mother, and the home and the whole family of an ever watchful guardian. More than this, this false liberty and unnatural equality with the husband is to the detriment of the woman herself, for if the woman descends from her truly regal throne to which she has been raised within the walls of the home by means of the Gospel, she will soon be reduced to the old state of slavery (if not in appearance, certainly in reality) and become as amongst the pagans the mere instrument of man.

This equality of rights which is so much exaggerated and distorted, must indeed be recognised in those rights which belong to the dignity of the human soul, and which are proper to the marriage contract and inseparably bound up with wedlock. In such things undoubtedly both parties enjoy the same rights and are bound by the same obligations; in other things

there must be a certain inequality and due accommodation, which is demanded by the good of the family, and the right ordering and unity and stability of home life.

As, however, the social and economic conditions of the married woman must in some way be altered on account of the changes in social intercourse, it is part of the office of the public authority to adapt the civil rights of the wife to modern needs and requirements, keeping in view what the natural disposition and temperament of the female sex, good morality, and the welfare of the family demand, and provided always that the essential order of the domestic society remain intact, founded as it is on something higher than human authority and wisdom, namely on the authority and wisdom of God, and so not changeable by public laws or at the pleasure of private individuals. These enemies of marriage go further, however, when they substitute for that true and solid love, which is the basis of conjugal happiness, a certain vague compatibility of temperament. This they call sympathy and assert that, since it is the only bond by which husband and wife are linked together, when it ceases the marriage is completely dissolved. What else is this than to build a house upon sand ? a house that in the words of Christ would forthwith be shaken and collapse, as soon as it was exposed to the waves of adversity " and the winds blew and they beat upon that house. And it fell ; and great was the fall thereof."* On the other hand, the house built upon a rock, that is to say on mutual conjugal chastity and strengthened by a deliberate and constant union of spirit, will not only

* Matth., VII, 27.

never fall away but will never be shaken by adversity.

We have so far, Venerable Brethren, shown the excellency of the first two blessings of Christian wedlock which the modern subverters of society are attacking. And now considering that the third blessing, which is that of the sacrament, far surpasses the other two, we should not be surprised to find that this, because of its outstanding excellence, is much more sharply attacked by the same people. They put forward in the first place that matrimony belongs entirely to the profane and purely civil sphere, that it is not to be committed to the religious society, the Church of Christ, but to civil society alone. They then add that the marriage contract is to be freed from any indissoluble bond, and that separation and divorce are not only to be tolerated but sanctioned by the law ; from which it follows finally that, robbed of all its holiness, matrimony should be enumerated amongst the secular and civil institutions. The first point is contained in their contention that the civil act itself should stand for the marriage contract (civil matrimony, as it is called), while the religious act is to be considered a mere addition, or at most a concession to a too superstitious people. Moreover, they want it to be no cause for reproach that marriages be contracted by Catholics with non-Catholics without any reference to religion or recourse to the ecclesiastical authorities. The second point, which is but a consequence of the first is to be found in their excuse for complete divorce and in their praise and encouragement of those civil laws which favour the loosening of the bond itself. As the salient features of the religious

character of all marriage and particularly of the sacramental marriage of Christians have been treated at length and supported by weighty arguments in the encyclical letters of Leo XIII, letters which We have frequently recalled to mind and expressly made Our own, We refer you to them, repeating here only a few points.

Even by the light of reason alone and particularly if the ancient records of history are investigated, if the unwavering popular conscience is interrogated and the manners and institutions of all races examined, it is sufficiently obvious that there is a certain sacredness and religious character attaching even to the purely natural union of man and woman, "not something added by chance but innate, not imposed by men but involved in the nature of things," since it has "God for its author and has been even from the beginning a foreshadowing of the Incarnation of the Word of God."* This sacredness of marriage which is intimately connected with religion and all that is holy, arises from the divine origin We have just mentioned, from its purpose which is the begetting and educating of children for God, and the binding of man and wife to God through Christian love and mutual support; and finally, it arises from the very nature of wedlock, whose institution is to be sought for in the farseeing Providence of God, whereby it is the means of transmitting life, thus making the parents the ministers, as it were, of the divine Omnipotence. To this must be added that new element of dignity which comes from the sacrament, by which the Christian marriage is so ennobled and raised to such a level, that it appeared

* Leo XIII, Encycl. *Arcanum*, 10 Febr. 1880.

to the Apostle as a great sacrament, honourable in every way.*

This religious character of marriage, its sublime signification of grace and the union between Christ and the Church, evidently requires that those about to marry should show a holy reverence towards it, and zealously endeavour to make their marriage approach as nearly as possible to the archetype of Christ and the Church.

They, therefore, who rashly and heedlessly contract mixed marriages, from which the maternal love and providence of the Church dissuades her children for very sound reasons, fail conspicuously in this respect, sometimes with danger to their eternal salvation. This attitude of the Church to mixed marriages appears in many of her documents, all of which are summed up in the Code of Canon Law: "Everywhere and with the greatest strictness the Church forbids marriages, between baptized persons, one of whom is a Catholic and the other a member of a schismatical or heretical sect; and if there is, added to this, the danger of the falling away of the Catholic party and the perversion of the children, such a marriage is forbidden also by the divine law."† If the Church occasionally on account of circumstances does not refuse to grant a dispensation from these strict laws (provided that the divine law remains intact and the dangers above mentioned are provided against by suitable safeguards), it is unlikely that the Catholic party will not suffer some detriment from such a marriage.

* *Eph.*, V,32; *Hebr.*, XIII, 4.
† Cod. iur. can., c. 1060.

Whence it comes about not unfrequently, as experience shows, that deplorable defections from religion occur among the offspring, or at least a headlong descent into that religious indifference which is closely allied to impiety. There is this also to be considered that in these mixed marriages it becomes much more difficult to imitate by a lively conformity of spirit the mystery of which We have spoken, namely, that close union between Christ and His Church.

Assuredly, also, will there be wanting that close union of spirit which as it is the sign and mark of the Church of Christ, so also should be the sign of Christian wedlock, its glory and adornment. For, where there exists diversity of mind, truth, and feeling, the bond of union of mind and heart is wont to be broken, or at least weakened. From this comes the danger lest the love of man and wife grow cold and the peace and happiness of family life, resting as it does on the union of hearts, be destroyed. Many centuries ago, indeed, the old Roman law had proclaimed: "marriages are the union of male and female, a sharing of life and the communication of divine and human rights."* But especially, as We have pointed out, Venerable Brethren, the daily increasing facility of divorce is an obstacle to the restoration of marriage to that state of perfection which the divine Redeemer willed it should possess.

The advocates of the neo-paganism of to-day have learned nothing from the sad state of affairs, but instead day by day, more and more vehemently, they continue by legislation to attack the indissolubility of the marriage bond, proclaiming that the lawfulness of

* Modestinus, in Dig. (Lib. XXIII, II; *De ritu nuptiarum*). lib. I, Regularum.

divorce must be recognised, and that the antiquated laws should give place to a new and more humane legislation. Many and varied are the grounds put forward for divorce, some arising from the wickedness and guilt of the persons concerned, others arising from the circumstances of the case ; the former they describe as subjective, the latter as objective ; in a word, whatever might make married life hard or unpleasant. They strive to prove their contentions regarding these grounds for the divorce legislation they would bring about, by various arguments. Thus, in the first place, they maintain that it is for the good of either party that the one who is innocent should have the right to separate from the guilty, or that the guilty should be withdrawn from a union which is unpleasing to him and against his will. In the second place, they argue, the good of the child demands this, for either it will be deprived of a proper education or the natural fruits of it, and will too easily be affected by the discords and shortcomings of the parents, and drawn from the path of virtue. And, thirdly, the common good of society requires that these marriages should be completely dissolved, which are now incapable of producing their natural results, and that legal separations should be allowed when crimes are to be feared as the result of the common habitation and intercourse of the parties. This last, they say must be admitted to avoid the crimes being committed purposely with a view to obtaining the desired sentence of divorce for which the judge can legally loose the marriage bond, as also to prevent people from coming before the courts when it is obvious from the state of the case that they are

lying and perjuring themselves—all of which brings the court and the lawful authority into contempt. Hence the civil laws, in their opinion, have to be reformed to meet these new requirements, to suit the changes of the times and the changes in men's opinions, civil institutions, and customs. Each of these reasons is considered by them as conclusive, so that all taken together offer a clear proof of the necessity of granting divorce in certain cases.

Others, taking a step further, simply state that marriage, being a private contract, is, like other private contracts, to be left to the consent and good pleasure of both parties, and so can be dissolved for any reason whatsoever.

Opposed to all these reckless opinions, Venerable Brethren, stands the unalterable law of God, fully confirmed by Christ, a law that can never be deprived of its force by the decrees of men, the ideas of a people or the will of any legislator: "What God hath joined together, let no man put asunder."* And if any man, acting contrary to this law, shall have put asunder, his action is null and void, and the consequence remains, as Christ Himself has explicitly confirmed: "Everyone that putteth away his wife and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband committeth adultery."† Moreover, these words refer to every kind of marriage, even that which is natural and legitimate only; for, as has already been observed, that indissolubility by which the loosening of the bond is once and for all removed from the whim of the parties and

* Matth., XIX, 6.
† Luke, XVI, 18.

from every secular power is a property of every true marriage.

Let that solemn pronouncement of the Council of Trent be recalled to mind in which, under the stigma of anathema, it condemned these errors: "If anyone should say that on account of heresy or the hardships of co-habitation or a deliberate abuse of one party by the other the marriage tie may be loosened, let him be anathema"*; and again: "If anyone should say that the Church errs in having taught or in teaching that, according to the teaching of the Gospels and the Apostles, the bond of marriage cannot be loosed because of the sin of adultery of either party; or that neither party, even though he be innocent, having given no cause for the sin of adultery, can contract another marriage during the lifetime of the other; and that he commits adultery who marries another after putting away his adulterous wife, and likewise that she commits adultery who puts away her husband and marries another: let him be anathema."†

If therefore the Church has not erred and does not err in teaching this, and consequently it is certain that the bond of marriage cannot be loosed even on account of the sin of adultery, it is evident that all the other weaker excuses that can be, and are usually brought forward, are of no value whatsoever. And the objections brought against the firmness of the marriage bond are easily answered. For, in certain circumstances imperfect separation of the parties is allowed, the bond not being severed. This separation, which the Church herself permits, and expressly mentions in her

* Conc. Trid., Sess. XXIV, cap. 5.
† Conc. Trid., Sess. XXIV, cap. 7.

Canon Law in those canons which deal with the separation of the parties as to marital relationship and co-habitation, removes all the alleged inconveniences and dangers.* It will be for the sacred law and, to some extent also, the civil law, in so far as civil matters are affected, to lay down the grounds, the conditions, the method and precautions to be taken in a case of this kind in order to safeguard the education of the children and the well-being of the family, and to remove all those evils which threaten the married persons, the children, and the State. Now all those arguments that are brought forward to prove the indissolubility of the marriage tie, arguments which have already been touched upon, can equally be applied to excluding not only the necessity of divorce, but even the power to grant it; while for all the advantages that can be put forward for the former, there can be adduced as many disadvantages and evils which are a formidable menace to the whole of human society.

To revert again to the expressions of Our predecessor, it is hardly necessary to point out what an amount of good is involved in the absolute indissolubility of wedlock and what a train of evils follows upon divorce. Whenever the marriage bond remains intact, then we find marriages contracted with a sense of safety and security, while, when separations are considered and the dangers of divorce are present, the marriage contract itself becomes insecure, or at least gives ground for anxiety and surprises. On the one hand we see a wonderful strengthening of goodwill and co-operation in the daily life of husband and wife, while, on the other, both of these are miserably weak-

* Cod. iur. can., c. 1128 sqq.

ened by the presence of a facility for divorce. Here we have at a very opportune moment a source of help by which both parties are enabled to preserve their purity and loyalty ; there we find harmful inducements to unfaithfulness. On this side we find the birth of children and their tuition and up-bringing effectively promoted, many avenues of discord closed amongst families and relations, and the beginnings of rivalry and jealousy easily suppressed ; on that, very great obstacles to the birth and rearing of children and their education, and many occasions of quarrels, and seeds of jealousy sown everywhere. Finally, but especially, the dignity and position of women in civil and domestic society is re-instated by the former ; while by the latter it is shamefully lowered and the danger is incurred " of their being considered outcasts, slaves of the lust of men."*

To conclude with the important words of Leo XIII, since the destruction of family life " and the loss of national wealth is brought about more by the corruption of morals than by anything else, it is easily seen that divorce, which is born of the perverted morals of a people, and leads, as experiment shows, to vicious habits in public and private life, is particularly opposed to the well-being of the family and of the State. The serious nature of these evils will be the more clearly recognised, when we remember that, once divorce has been allowed, there will be no sufficient means of keeping it in check within any definite bounds. Great is the force of example, greater still that of lust ; and with such incitements it cannot but happen that divorce and its consequent setting

* Leo XIII, Encycl. *Arcanum divinae sapientiae*, 10 Febr. 1880.

loose of the passions should spread daily and attack the souls of many like a contagious disease or a river bursting its banks and flooding the land."*

Thus, as we read in the same letter, " unless things change, the human family and state have every reason to fear lest they should suffer absolute ruin."* All this was written fifty years ago, yet it is confirmed by the daily increasing corruption of morals and the unheard-of degradation of the family in those lands where Communism reigns unchecked.

III

Thus far, Venerable Brethren, We have admired, with due reverence, what the all-wise Creator and Redeemer of the human race has ordained with regard to human marriage; at the same time, We have expressed Our grief that such a pious ordinance of the divine Goodness should to-day, and on every side, be frustrated and trampled upon by the passions, errors, and vices of men.

It is then fitting that, with all fatherly solicitude, We should turn Our mind to seek out suitable remedies whereby those most detestable abuses, which We have mentioned, may be removed and everywhere marriage may again be revealed. To this end, it behoves Us, above all else, to call to mind that firmly established principle, esteemed alike in sound philosophy and sacred theology: namely, that whatever things have deviated from their right order, cannot be brought back to that original state which is in harmony with their nature, except by a return to the divine

* Encycl. *Arcanum*, 10 Febr 1880.

plan, which, as the Angelic Doctor teaches,* is the exemplar of all right order.

Wherefore, Our predecessor of happy memory, Leo XIII, attacked the doctrine of the naturalists in these words: "It is a divinely appointed law that whatsoever things are constituted by God, the Author of nature, these we find the more useful and salutary, the more they remain in their natural state, unimpaired and unchanged; inasmuch as God, the Creator of all things, intimately knows what is suited to the constitution and the preservation of each, and by His will and mind has so ordained all things that each may duly achieve its purpose. But if the boldness and wickedness of men change and disturb this order of things, so providentially disposed, then, indeed, things so wonderfully ordained will begin to be injurious, or will cease to be beneficial, either because in the change they have lost their power to benefit, or because God Himself is thus pleased to draw down chastisement on the pride and presumption of men."†

In order, therefore, to restore due order in this matter of marriage, it is necessary that all should bear in mind what is the divine plan and strive to conform to it.

Wherefore, since the chief obstacle to this study is the power of unbridled lust, which indeed is the most potent cause of sinning against the sacred laws of matrimony, and since man cannot hold in check his passions, unless he first subject himself to God, this must be his primary endeavour, in accordance with the plan divinely ordained. For it is a sacred ordinance

* St Thom. of Aquin, *Summ. theolog.*, 1a 2ae, q. 91, a. 1-2.
† Encycl. *Arcanum divinae sapientiae*, 10 Febr. 1880.

that whoever shall have first subjected himself to God will, by the aid of divine grace, be glad to subject to himself his own passions and concupiscence; while he who is a rebel against God will, to his sorrow, experience within himself the violent rebellion of his worst passions.

And how wisely this has been decreed, St Augustine thus shows: "This indeed is fitting, that the lower be subject to the higher, so that he who would have subject to himself whatever is below him, should himself submit to whatever is above him. Acknowledge order, seek peace. Be thou subject to God, and thy flesh subject to thee. What more fitting! What more fair! Thou art subject to the higher and the lower is subject to thee. Do thou serve Him who made thee, so that that which was made for thee may serve thee. For we do not commend this order, namely, 'The flesh to thee and thou to God,' but 'Thou to God, and the flesh to thee.' If, however, thou despisest the subjection of thyself to God thou shalt never bring about the subjection of the flesh to thyself. If thou dost not obey the Lord thou shalt be tormented by thy servant."* This right ordering on the part of God's wisdom is mentioned by the holy Doctor of the Gentiles, inspired by the Holy Ghost, for in speaking of those ancient philosophers who refused to adore and reverence Him whom they knew to be the creator of the universe, he says: "Wherefore God gave them up to the desires of their heart, unto uncleanness, to dishonour their own bodies among themselves"; and again: "For this same God delivered them up to shameful affections."† And St James says: "God resisteth the

* St August., *Enarrat. in Ps.* 143.
† *Rom.*, I, 24, 26.

proud and giveth grace to the humble,"* without which grace, as the same Doctor of the Gentiles reminds us, man cannot subdue the rebellion of his flesh.†

Consequently, as the onslaughts of these uncontrolled passions cannot in any way be lessened, unless the spirit first shows a humble compliance of duty and reverence towards its Maker, it is above all and before all needful that those who are joined in the bond of sacred wedlock should be wholly imbued with a profound and genuine sense of duty towards God, which will shape their whole lives, and fill their minds and wills with a very deep reverence for the majesty of God.

Quite fittingly, therefore, and quite in accordance with the defined norm of Christian sentiment, do those pastors of souls act who, to prevent married people from failing in the observance of God's law, urge them to perform their duty and exercise their religion so that they should give themselves to God, continually ask for His divine assistance, frequent the sacraments, and always nourish and preserve a loyal and thoroughly sincere devotion to God.

They are greatly deceived who having underestimated or neglected these means which rise above nature, think that they can induce men by the use and discovery of the natural sciences, such as those of biology, the science of heredity, and the like, to curb their carnal desires. We do not say this in order to belittle those natural means which are not dishonest; for God is the Author of nature as well as of grace, and He has disposed the good things of both

* James, IV, 6.
† *Rom.*, VII, VIII.

orders for the beneficial use of men. The faithful, therefore, can and ought to be assisted also by natural means. But they are mistaken who think that these means are able to establish chastity in the nuptial union, or that they are more effective than supernatural grace.

This conformity of wedlock and moral conduct with the divine laws respective of marriage, without which its effective restoration cannot be brought about, supposes, however, that all can discern readily with real certainty, and without any accompanying error, what those laws are. But everyone can see to how many fallacies an avenue would be opened up and how many errors would become mixed with the truth, if it were left solely to the light of reason of each to find it out, or if it were to be discovered by the private interpretation of the truth which is revealed. And if this is applicable to many other truths of the moral order, we must all the more pay attention to those things, which appertain to marriage where the inordinate desire for pleasure can attack frail human nature and easily deceive it and lead it astray ; this is all the more true of the observance of the divine law, which demands sometimes hard and repeated sacrifices, for which, as experience points out, a weak man can find so many excuses for avoiding the fulfilment of the divine law.

On this account, in order that no falsification or corruption of the divine law but a true genuine knowledge of it may enlighten the minds of men and guide their conduct, it is necessary that a filial and humble obedience towards the Church should be combined with devotedness to God and the desire of submitting to

Him. For Christ Himself made the Church the teacher of truth in those things also which concern the right regulation of moral conduct, even though some knowledge of the same is not beyond human reason. For just as God, in the case of the natural truths of religion and morals, added revelation to the light of reason so that what is right and true, "in the present state also of the human race may be known readily with real certainty without any admixture of error,"* so for the same purpose He has constituted the Church the guardian and the teacher of the whole of the truth concerning religion and moral conduct; to her, therefore, should the faithful show obedience and subject their minds and hearts so as to be kept unharmed and free from error and moral corruption, and so that they shall not deprive themselves of that assistance given by God with such liberal bounty, they ought to show this due obedience not only when the Church defines something with solemn judgment, but also, in proper proportion, when by the Constitutions and decrees of the Holy See, opinions are proscribed and condemned as dangerous or distorted.†

Wherefore, let the faithful also be on their guard against the overrated independence of private judgment and that false autonomy of human reason. For it is quite foreign to everyone bearing the name of a Christian to trust his own mental powers with such pride as to agree only with those things which he can examine from their inner nature, and to imagine that the Church, sent by God to teach and guide all nations, is not conversant with present affairs and

* Conc. Vat., Sess. III, cap. 2.

† Conc. Vat., Sess. III, cap. 4; Cod. iur. can., c. 1324.

circumstances ; or even that they must obey only in those matters which she has decreed by solemn definition as though her other decisions might be presumed to be false or putting forward insufficient motive for truth and honesty. Quite to the contrary, a characteristic of all true followers of Christ, lettered or unlettered, is to suffer themselves to be guided and led in all things that touch upon faith or morals by the Holy Church of God through its Supreme Pastor the Roman Pontiff, who is himself guided by Jesus Christ our Lord.

Consequently, since everything must be referred to the law and mind of God, in order to bring about the universal and permanent restoration of marriage, it is indeed of the utmost importance that the faithful should be well instructed concerning matrimony ; both by word of mouth and by the written word, not cursorily but often and fully, by means of plain and weighty arguments, so that these truths will strike the intellect and will be deeply engraved on their hearts. Let them realize and diligently reflect upon the great wisdom, kindness, and bounty God has shown towards the human race, not only by the institution of marriage, but also, and quite as much, by upholding it with sacred laws ; still more, in wonderfully raising it to the dignity of a Sacrament by which such an abundant fountain of graces has been opened to those joined in Christian wedlock that these may be able to serve the noble purposes of wedlock for their own welfare and for that of their children, of the community and also for that of human relationship.

Certainly, if the latter day subverters of marriage are entirely devoted to misleading the minds of men

and corrupting their hearts, to making a mockery of matrimonial purity and extolling the filthiest of vices by means of books and pamphlets and other innumerable methods, much more ought you, Venerable Brethren, whom "the Holy Ghost has placed as bishops, to rule the Church of God, which He hath purchased with His own blood,"* to give yourselves wholly to this, that through yourselves and through the priests subject to you, and, moreover, through the laity welded together by Catholic Action, so much desired and recommended by Us, into a power of hierarchical apostolate, you may by every fitting means oppose error by truth, vice by the excellent dignity of chastity, the slavery of covetousness by the liberty of the sons of God,† that disastrous ease in obtaining divorce by an enduring love in the bond of marriage and by the inviolate pledge of fidelity given even to death.

Thus will it come to pass that the faithful will whole-heartedly thank God that they are bound together by His command and led by gentle compulsion to fly as far as possible from every kind of idolatry of the flesh and from the base slavery of the passions. They will, in a great measure, turn and be turned away from these abominable opinions which to the dishonour of man's dignity are now spread about in speech and in writing and collected under the title of "perfect marriage" and which indeed would make that perfect marriage nothing better than "depraved marriage," as it has been rightly and truly called.

Such wholesome instruction and religious training in regard to Christian marriage will be quite different

* *Acta*, XX, 28.
† JOHN, VIII, 32 sqq.; *Gal.*, V, 13.

from that exaggerated physiological education by means of which in these times of ours some reformers of married life make pretence of helping those joined in wedlock, laying much stress on these physiological matters, in which is learned rather the art of sinning in a subtle way than the virtue of living chastely.

So, Venerable Brethren, We make entirely Our own the words which Our predecessor of happy memory, Leo XIII, in his encyclical letter on Christian marriage addressed to the bishops of the whole world: "Take care not to spare your efforts and authority in bringing about that among the people committed to your guidance that doctrine may be preserved whole and unadulterated which Christ the Lord and the Apostles, the interpreters of the divine Will, have handed down, and which the Catholic Church herself has religiously preserved, and commanded to be observed by the faithful of every age."*

Even the very best instruction given by the Church, however, will not alone suffice to bring about once more conformity of marriage to the law of God; something more is needed in addition to the education of the mind, namely a steadfast determination of the will, on the part of husband and wife, to observe the sacred laws of God and of nature in regard to marriage. In fine, in spite of what others may wish to assert and spread abroad by word of mouth or in writing, let husband and wife resolve: to stand fast to the commandments of God in all things that matrimony demands; always to render to each other the assistance of mutual love; to preserve the honour of chastity; not

* Encycl. *Arcanum*, 10 Febr. 1880.

to lay profane hands on the stable nature of the bond; to use the rights given them by marriage in a way that will be always Christian and sacred, more especially in the first years of wedlock, so that should there be need of continency afterwards, custom will have made it easier for each to preserve it. In order that they may make this firm resolution, keep it and put it into practice, an oft-repeated consideration of their state of life, and a diligent reflection on the sacrament they have received, will be of great assistance to them. Let them constantly keep in mind, that they have been sanctified and strengthened for the duties and for the dignity of their state by a special sacrament, the efficacious power of which, although it does not impress a character, is undying. To this purpose we may ponder over the words, full of real comfort, of holy Cardinal Robert Bellarmine, who with other well-known theologians with devout conviction thus expresses himself: "The sacrament of matrimony can be regarded in two ways: first, in the making, and then in its permanent state. For it is a sacrament like to that of the Eucharist, which not only when it is being conferred, but also whilst it remains, is a sacrament; for as long as the married parties are alive, so long is their union a sacrament of Christ and the Church."*

Yet in order that the grace of this sacrament may produce its full fruit, there is need, as We have already pointed out, of the co-operation of the married parties; which consists in their striving to fulfil their duties to the best of their ability and with unwearied effort. For

* St Rob. Bellarmin., *De controversiis*, tom. III, *De Matr.*, controvers. II, cap. 6.

just as in the natural order men must apply the powers given them by God with their own toil and diligence, that these may exercise their full vigour, failing which no profit is gained, so also men must diligently and unceasingly use the powers given them by the grace which is laid up in the soul by this sacrament. Let not, then, those who are joined in matrimony neglect the grace of the sacrament which is in them ;* for in applying themselves to the careful observance, however laborious, of their duties they will find the power of that grace becoming more effectual as time goes on. And if ever they should feel themselves to be overburdened by the hardships of their condition of life, let them not lose courage, but rather let them regard in some measure as addressed to them that which St Paul the Apostle wrote to his beloved disciple Timothy regarding the Sacrament of Holy Orders when the disciple was dejected through hardship and insults :—" I admonish thee that thou stir up the grace which is in thee by the imposition of my hands. For God hath not given us the spirit of fear ; but of power, and of love, and of sobriety."†

All these things, however, Venerable Brethren, depend in large measure on the due preparation, remote and proximate, of the parties for marriage. For it cannot be denied that the basis of a happy wedlock, and the ruin of an unhappy one, is prepared and set in the souls of boys and girls during the period of childhood and adolescence. There is danger that those who before marriage sought in all things what is theirs, who indulged even their impure desires, will

* *I Tim.*, IV, 14.
† *II Tim.*, I, 6-7.

be in the married state what they were before, that they will reap that which they have sown ;* indeed, within the home there will be sadness, lamentation, mutual contempt, strifes, estrangements, weariness of common life, and, worst of all, such parties will find themselves left alone with their own unconquered passions.

Let, then, those who are about to enter on married life approach that state well disposed and well prepared, so that they will be able as far as they can to help each other in sustaining the vicissitudes of life, and yet more in attending to their eternal salvation and in forming the inner man unto the fullness of the age of Christ.† It will also help them, if they behave towards their cherished offspring as God wills : that is, that the father be truly a father, and the mother truly a mother ; through their devout love and unwearying care, the home, though it suffer the want and hardship of this valley of tears, may become for the children, in its own way, a foretaste of that paradise of delight in which the Creator placed the first men of the human race. Thus will they be able to bring up their children as perfect men and perfect Christians ; they will instil into them a sound understanding of the Catholic Church, and will give them such a disposition and love for their fatherland as duty and gratitude demand.

Consequently, both those who are now thinking of entering upon this sacred married state, as well as those who have the charge of educating Christian youth, should, with due regard to the future, prepare that which is good, obviate that which is bad,

* *Gal.*, VI, 9.
† *Eph.*, IV, 13.

and recall those points about which We have already spoken in Our encyclical letter concerning education: "The inclinations of the will, if they are bad, must be repressed from childhood, but such as are good must be fostered, and the mind, particularly of children, should be imbued with doctrines which begin with God, while the heart should be strengthened with the aids of divine grace, in the absence of which, no one can curb evil desires, nor can his discipline and formation be brought to complete perfection by the Church, for Christ has provided her with heavenly doctrines and divine Sacraments, that He might make her an effectual teacher of men."*

To the proximate preparation of a good married life belongs very specially the care in choosing a partner; on that depends a great deal whether the forthcoming marriage will be happy or not, since one may be to the other either a great help in leading a Christian life, or a great danger and hindrance. And so that they may not deplore for the rest of their lives the sorrows arising from an indiscreet marriage, those about to enter into wedlock should carefully deliberate in choosing the person with whom henceforward they must live continually; they should, in so deliberating, keep before their minds the thought first of God and of the true religion of Christ, then of themselves, of their partner, of the children to come, as also of human and civil society, for which wedlock is a fountain head. Let them diligently pray for divine help, so that they make their choice in accordance with Christian prudence, not indeed led by the blind and unrestrained impulse of lust, nor by any

* Encycl. *Divini illius Magistri*, 31 Dec. 1929.

desire of riches or other base influence, but by a true and noble love and by a sincere affection for the future partner; and then let them strive in their married life for those ends for which the state was constituted by God. Lastly, let them not omit to ask the prudent advice of their parents with regard to the partner and let them regard this advice in no light manner in order that by their mature knowledge and experience of human affairs they may guard against a disastrous choice, and on the threshold of matrimony may receive more abundantly the divine blessing of the Fourth commandment: "Honour thy father and thy mother (which is the first commandment with a promise), that it may be well with thee and thou mayest be long-lived upon the earth."*

Now, since it is no rare thing to find that the perfect observance of God's commands and conjugal integrity encounter difficulties by reason of the fact that the man and wife are in straitened circumstances, their necessities must be relieved as far as possible.

And so, in the first place, every effort must be made to bring about that which Our predecessor, Leo XIII of happy memory, has already insisted upon,† namely, that in the state such economic and social methods should be adopted as will enable every head of a family to earn as much as, according to his station in life, is necessary for himself, his wife, and for the rearing of his children, for "the labourer is worthy of his hire."‡ To deny this or to make light of what is equitable is a grave injustice and is placed among the greatest sins by Holy

* *Eph.*, VI, 2-3; *Exod.*, XX, 12.
† Encycl. *Rerum novarum*, 15 May 1891.
‡ Luke, X, 7.

Writ ;* nor is it lawful to fix such a scanty wage as will be insufficient for the upkeep of the family in the circumstances in which it is placed.

Care, however, must be taken that the parties themselves for a considerable time before entering upon married life should strive to dispose of or at least to diminish the material obstacles in their way. The manner in which this may be done effectively and honestly must be pointed out by those who are experienced. Provision must be made also, in the case of those who are not self-supporting, for joint aid by private or public guilds.†

When these means which We have pointed out do not fulfil the needs, particularly of a larger or poorer family, Christian charity towards our neighbour absolutely demands that those things which are lacking to the needy should be provided ; hence it is incumbent on the rich to help the poor, so that having an abundance of this world's goods they may not expend them fruitlessly or completely squander them, but employ them for the support and well-being of those who lack the necessities of life. They who give of their substance to Christ in the person of His poor will receive from the Lord a most bountiful reward when He shall come to judge the world ; they who act to the contrary will pay the penalty.‡ Not in vain does the Apostle warn us : " He that hath the substance of this world and shall see his brother in need, and shall shut up his bowels from him : how doth the charity of God abide in him ? "§

* *Deut.* XXIV, 14, 15.
† Leo XIII, Encycl. *Rerum novarum*, 15 May 1891.
‡ Matth., XXV, 34 sqq.
§ *I* John, III ,17.

If, however, for this purpose, private resources do not suffice, it is the duty of the public authority to supply for the insufficient forces of individual effort, particularly in a matter which is of such importance to the common weal, touching as it does the maintenance of the family and married people. If families, particularly those in which there are many children, have not suitable dwellings ; if the husband cannot find employment and means of livelihood ; if the necessities of life cannot be purchased except at exorbitant prices ; if even the mother of the family to the great harm of the home, is compelled to go forth and seek a living by her own labour ; if she, too, in the ordinary or even extraordinary labours of childbirth is deprived of proper food, medicine, and the assistance of a skilled physician, it is patent to all to what an extent married people may lose heart, and how home life and the observance of God's commands are rendered difficult for them ; indeed, it is obvious how great a peril can arise to the public security and to the welfare and very life of civil society itself when such men are reduced to that condition of desperation that, having nothing which they fear to lose, they are emboldened to hope for chance advantage from the upheaval of the State and of established order.

Wherefore, those who have the care of the State and of the public good, cannot neglect the needs of married people and their families, without bringing great harm upon the State and on the common welfare. Hence, in making the laws and in disposing of public funds they must do their utmost to relieve the needs of the poor, considering such a task as one of the most important of their administrative duties.

We are sorry to note that not infrequently nowadays it happens that through a certain inversion of the true order of things, ready and bountiful assistance is provided for the unmarried mother and her illegitimate offspring (who, of course, must be helped in order to avoid a greater evil) which is denied to legitimate mothers or given sparingly or almost grudgingly.

But not only in regard to temporal goods, Venerable Brethren, is it the concern of the public authority to make proper provision for matrimony and the family, but also in other things which concern the good of souls. Just laws must be made for the protection of chastity, for reciprocal conjugal aid, and for similar purposes, and these must be faithfully enforced, because, as history testifies, the prosperity of the State and the temporal happiness of its citizens cannot remain safe and sound where the foundation on which they are established, which is the moral order, is weakened and where the very fountainhead from which the State draws its life, namely, wedlock and the family, is obstructed by the vices of its citizens.

For the preservation of the moral order neither the laws and sanctions of the temporal power are sufficient, nor is the beauty of virtue and the expounding of its necessity. A religious authority must enter in to enlighten the mind, to direct the will, and to strengthen human frailty by the assistance of divine grace. Such an authority is found nowhere save in the Church instituted by Christ the Lord. Hence We earnestly exhort in the Lord all those who hold the reins of power that they establish and maintain firmly harmony and friendship with this Church of Christ so that through the united activity and energy of both powers the

tremendous evils, fruits of those wanton liberties which assail both marriage and the family, and are a menace to both Church and State, may be effectively frustrated.

Governments can assist the Church greatly in the execution of its important office if, in laying down their ordinances, they take account of what is prescribed by divine and ecclesiastical law, and if penalties are fixed for offenders. For as it is, there are those who think that whatever is permitted by the laws of the State, or at least is not punished by them, is allowed also in the moral order, and because they neither fear God nor see any reason to fear the laws of man, they act even against their conscience, thus often bringing ruin upon themselves and upon many others. There will be no peril to or lessening of the rights and integrity of the State from its association with the Church. Such suspicion and fear is empty and groundless, as Leo XIII has already so clearly set forth: "It is generally agreed," he says, "that the Founder of the Church, Jesus Christ, wished the spiritual power to be distinct from the civil, and each to be free and unhampered in doing its own work, not forgetting, however, that it is expedient to both, and in the interest of everybody, that there be a harmonious relationship. . . . If the civil power combines in a friendly manner with the spiritual power of the Church, it necessarily follows that both parties will greatly benefit. The dignity of the State will be enhanced, and with religion as its guide, there will never be a rule that is not just; while for the Church there will be at hand a safeguard and defence which will operate to the public good of the faithful."*

* Encycl. *Arcanum divinae sapientiae*, 10 Febr. 1880.

To bring forward a recent and clear example of what is meant, it has happened quite in consonance with right order and entirely according to the law of Christ, that in the solemn Convention happily entered into between the Holy See and the Kingdom of Italy, also in matrimonial affairs a peaceful settlement and friendly co-operation has been obtained, such as befitted the glorious history of the Italian people and its ancient and sacred traditions. These decrees are to be found in the Lateran Pact: "The Italian State, desirous of restoring to the institution of matrimony, which is the basis of the family, that dignity conformable to the traditions of its people, assigns as civil effects of the Sacrament of Matrimony all that is attributed to it in Canon Law."* To this fundamental norm are added further clauses in the common pact.

This might well be a striking example to all, of how, even in this our own day (in which, sad to say, the absolute separation of the civil power from the Church, and indeed from every religion, is so often taught), the one supreme authority can be united and associated with the other without detriment to the rights and supreme power of either, thus protecting Christian parents from pernicious evils and menacing ruin.

All these things which, Venerable Brethren, prompted by Our past solicitude We put before you, We wish according to the norm of Christian prudence to be promulgated widely among all Our beloved children committed to your care as members of the great family of Christ, that all may be thoroughly

* Concord., art. 34; *Act. Apost. Sed., XXI* (1929), p. 290.

acquainted with sound teaching concerning marriage, so that they may be ever on their guard against the dangers advocated by the teachers of error, and most of all, that " denying ungodliness and worldly desires, they may live soberly and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and Our Saviour Jesus Christ."*

May the Father, " of whom all paternity in heaven and earth is named,"† who strengthens the weak and gives courage to the pusillanimous and fainthearted ; and Christ our Lord and Redeemer, " the Institutor and perfecter of the holy Sacraments,"‡ who desired marriage to be and made it the mystical image of His own ineffable union with the Church ; and the Holy Ghost, Love of God, the Light of hearts and the Strength of the mind, grant that all will perceive, will admit with a ready will, and by the grace of God will put into practice, what We by this letter have expounded concerning the Holy Sacrament of Matrimony, the wonderful law and will of God respecting it, the errors and impending dangers, and the remedies with which they can be counteracted, so that that fruitfulness dedicated to God will flourish again vigorously in Christian wedlock.

We most humbly pour forth Our earnest prayer at the Throne of His Grace, that God, the Author of all graces, the inspirer of all good desires and deeds,§

* *Tit.*, II, 12-13.
† *Eph.*, III, 15.
‡ Conc. Trid., Sess. XXIV.
§ *Phil.*, II, 13.

may bring this about, and deign to give it bountifully according to the greatness of His liberality and omnipotence, and as a token of the abundant blessing of the same Omnipotent God, We most lovingly grant to you, Venerable Brethren, and to the clergy and people committed to your watchful care, the Apostolic Benediction.

Given at Rome, in St Peter's, this 31st day of December, of the year 1930, the 9th of our Pontificate.

PIUS PP. XI

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ENCYCLICAL LETTER

(*QUADRAGESIMO ANNO*)

OF HIS HOLINESS

POPE PIUS XI

ON RECONSTRUCTING THE SOCIAL ORDER AND PERFECTING IT CONFORMABLY TO THE PRECEPTS OF THE GOSPEL IN COMMEMORATION OF THE FORTIETH ANNIVERSARY OF THE ENCYCLICAL "RERUM NOVARUM"

CATHOLIC TRUTH SOCIETY
38-40, ECCLESTON SQUARE, LONDON, S.W.1

CATHOLIC SOCIAL GUILD
OXFORD

PREFACE

As it is hoped that others besides those familiar with Catholic social teaching will read and study this version of one of the most important documents of our time, it may be well to mention that *Quadragesimo Anno* is by no means the first papal pronouncement on social questions. The encyclical we are considering begins with an enumeration of the chief social encyclicals of Leo XIII, and is itself a commentary upon and a development of *Rerum Novarum*,[1] in which Leo XIII protested against the errors both of the *laissez-faire* school of economists and of the socialists of his day, and outlined a solution of the social problem on Catholic lines. The Vatican Press, in 1931, published a new edition of the Latin text of *Rerum Novarum* which for the first time provided the paragraphs with numbers. These numbers have been inserted in the 1933 issue of *The Workers' Charter,* and are frequently referred to in the course of the present encyclical. The paragraphs of *Quadragesimo Anno* were not officially numbered, but the convenience of numeration for purposes of reference is so great that in the present version it has been unofficially adopted.

In the Latin text there are marginal titles indicating the subject-matter of the paragraphs. These are reproduced in this version; but the cross-headings to the Introduction and to the second and third parts of the encyclical do not exist in the Latin, and are therefore here printed in brackets. The cross-heading to the first part corresponds to the marginal note to paragraph 16 in the Latin text. The unofficial cross-headings correspond to the analysis of the encyclical contained in paragraph 15.

This translation has been approved by the Archbishop of Birmingham and, in consequence of a letter to His Grace of July 1934 from the Cardinal Secretary of State, may be considered as authorized by the Holy See.

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1 Published by the Catholic Social Guild in English, *The Workers' Charter.*

ENCYCLICAL LETTER

TO OUR VENERABLE BRETHREN
THE PATRIARCHS PRIMATES ARCHBISHOPS BISHOPS
AND OTHER ORDINARIES
IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE
AND TO ALL THE FAITHFUL OF THE CATHOLIC WORLD

ON RECONSTRUCTING THE SOCIAL ORDER
AND PERFECTING IT CONFORMABLY TO THE PRECEPTS
OF THE GOSPEL
IN COMMEMORATION OF THE FORTIETH ANNIVERSARY
OF THE ENCYCLICAL "RERUM NOVARUM" OF LEO XIII

POPE PIUS XI

VENERABLE BRETHREN AND BELOVED CHILDREN
HEALTH AND APOSTOLIC BENEDICTION

[INTRODUCTION]

"Rerum Novarum" Forty years have elapsed since the incomparable Encyclical of Leo XIII of happy memory, *Rerum Novarum*, first saw the light. The whole Catholic world gratefully recalls the event, and prepares to celebrate it with befitting solemnity. 1

The way for this remarkable document of pastoral solicitude, it is true, had been in a measure prepared by other pronouncements of Our Predecessor. His Letters on the foundation of human society, namely the family and the holy Sacrament of matrimony,[1] on the origin of civil power[2] and its proper coordination with the Church,[3] on the chief duties of Christian citizens,[4] against the tenets of socialism[5] and the false notions of human liberty,[6] these and others of the kind 2

1 Encycl. *Arcanum*, February 10, 1880.
2 Encycl. *Diuturnum*, June 29, 1881.
3 Encycl. *Immortale Dei*, November 1, 1885.
4 Encycl. *Sapientiae Christianae*, January 10, 1890.
5 Encycl. *Quod apostolici muneris*, December 28, 1878.
6 Encycl. *Libertas*, June 20, 1888.

had unmistakably revealed the mind of Leo XIII. *Rerum Novarum,* however, stood out in this, that it laid down for all mankind very sure guidance for the right solution of the difficult problem of human fellowship, called "the social question," at the very time when such guidance was most opportune and necessary.

3 **Occasion** For, towards the close of the nineteenth century, new economic methods and a new expansion of industry had in most countries resulted in a growing division of the population into two classes. The first, small in numbers, enjoyed practically all the advantages so plentifully supplied by modern invention; the second class, comprising the immense multitude of working-men, was made up of those who, oppressed by dire poverty, struggled in vain to escape from the difficulties which encompassed them.

4 This state of things was quite satisfactory to the wealthy, who looked upon it as the consequence of inevitable economic laws, and who therefore were content to leave to charity alone the full care of helping the unfortunate; as though it were the task of charity to make amends for the open violation of justice, a violation not merely tolerated, but sometimes even ratified, by legislators. On the other hand, the working-classes, victims of these harsh conditions, were very restive, and refused to bear the heavy yoke any longer. Some, carried away by the heat of evil counsels, sought a general revolution. Others, whom Christian training restrained from such a perverse policy, maintained that there was much in all this that needed a radical and speedy reform.

5 Such also was the opinion of the many Catholics, priests and laymen, whom a really wonderful charity had long spurred on to the relief of the undeserved indigence of the labouring classes, and who could in no way persuade themselves that so enormous and unjust a difference in the distribution of temporal goods was truly in harmony with the designs of an All-wise Creator.

6 There can be no doubt that these men sought in all sincerity an immediate remedy for this lamentable social

disorder, and a firm barrier against worse dangers. But such is the infirmity of even the best of minds, that these men, on the one hand repelled as dangerous innovators, on the other hampered by fellow-workers in the same good cause, who held different views, hesitated between various opinions, and were at a loss which way to turn.

In this grave conflict of opinions, accompanied by discussions not always of a peaceful nature, the eyes of all, as often in the past, turned towards the Chair of Peter, that sacred depository of all truth, whence words of salvation are dispensed to the whole world. To the feet of Christ's Vicar on earth there came in unusual numbers sociologists, employers, working-men themselves, begging with one voice that at last a safe road might be pointed out to them. 7

Long did the prudent Pontiff study the matter before God, carefully considering it in all its aspects and seeking the advice of the most experienced counsellors. At last, "urged by the responsibility of the Apostolic Office,"[1] and lest by keeping silence he should seem to neglect his duty,[2] he decided in virtue of the authority to teach divinely committed to him, to address himself to the Universal Church of Christ, nay, to the whole human race. 8

On May 15th, 1891, therefore, the long-desired message was given to the world. Undaunted by the difficulty of the undertaking or by the weight of years, with commanding energy the venerable Pontiff taught mankind new methods of dealing with social problems. 9

Chief headings

You know, Venerable Brethren and Beloved Children, and you are well acquainted with the admirable teaching which has made the Encyclical *Rerum Novarum* for ever memorable. In this document the Supreme Shepherd, grieving for "the misery and wretchedness pressing unjustly" on such a large proportion of mankind, with lofty courage 10

1 Encycl. *Rerum Novarum,* May 15th, 1891, §1.

2 Encycl. *Rerum Novarum,* §13.

took upon himself to defend the cause of " working-men, surrendered, isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition."[1] He sought help neither from liberalism nor socialism; the former had already shown its utter impotence to find a right solution of the social question, while the latter would have exposed human society to still graver dangers, by offering a remedy much more disastrous than the evil it designed to cure.

11 But, exercising his manifest rights, and rightly holding that to himself were primarily entrusted the guardianship of religion and the charge of whatever is intimately connected with it, the Pontiff approached the question as one to which " no solution could be found apart from the intervention of religion and of the Church".[2] Relying solely upon the unchangeable principles drawn from right reason and divine revelation, he indicated and proclaimed with confidence and " as one having power,"[3] " the relative rights and mutual duties of the rich and of the poor, of capital and of labour,"[4] and at the same time the part that must be taken by the Church, by the State and by the parties concerned.

12 Nor was the Apostolic voice raised in vain. It was listened to with admiration and greeted with profound sympathy not only by the loyal children of the Church, but by many also who were wandering far from the truth or from the unity of faith; nay more, by wellnigh everyone who, either as private student or as legislator, was thereafter interested in social and economic questions.

13 With particular enthusiasm was the Pontifical Letter welcomed by Christian working-men, who felt themselves vindicated and defended by the highest authority on earth; and by all those devoted men whose concern it had long been to better the conditions of labour, and

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1 Encycl. *Rerum Novarum*, §2.
2 Encycl. *Rerum Novarum*, §13.
3 Matt. vii, 29.
4 Encycl. *Rerum Novarum*, §1.

who heretofore had found hardly anything but general indifference, not to say vexatious distrust, or even open hostility. All these have ever deservedly held the Encyclical in the highest esteem, to the extent of solemnizing its memory in various ways year after year throughout the world in token of gratitude.

Despite this widespread agreement, however, some 14
minds were not a little disturbed, with the result that the noble and exalted teaching of Leo XIII, quite novel to worldly ears, was looked upon with suspicion by some, even amongst Catholics, and gave offence to others. For it boldly attacked and overthrew the idols of liberalism, swept aside inveterate prejudices, and was so unexpectedly in advance of its time, that the slow of heart scorned the study of this new social philosophy, and the timid feared to scale its lofty heights. Nor were there wanting those who, while professing their admiration for this message of light, regarded it as a utopian ideal, desirable rather than attainable in practice.

The scope of the present Encyclical

Now therefore that the solemn 15
commemoration of the fortieth anniversary of *Rerum Novarum* is being enthusiastically celebrated in every country, but particularly by Catholic working-men who are gathering from all sides to the Holy City, We deem it opportune, Venerable Brethren and Beloved Children, first, to recall the great benefits which this Encyclical has brought to the Catholic Church and to the world at large; secondly, to vindicate the social and economic doctrine of so great a Master against certain doubts which have arisen, and to develop more fully some of its points; finally, after passing judgment on the modern economic regime and examining the position of socialism, to expose the root of the present social disorder, and at the same time to point out the only way to a salutary cure, a reform of conduct on Christian lines. Such are the three topics to the treatment of which the present Letter is dedicated.

I
BENEFITS DUE TO "RERUM NOVARUM"

16 Beginning, then, with the topic We have mentioned first, We cannot refrain from paying to Almighty God the tribute of Our earnest gratitude for the immense benefits to the Church and to human society which have come from the Encyclical of Leo XIII. For We remember the counsel of St. Ambrose: "No duty is more urgent than that of returning thanks."[1] Were We to enumerate these benefits even in a cursory way it would be necessary to recall almost the whole history of the past forty years in its relation to the social question. We may summarize them conveniently under three heads, corresponding to the three forms of intervention for which Our Predecessor pleaded in order to bring about his great work of reconstruction.

17 **1. What has been done by the Church** In the first place, Leo himself clearly stated what could be expected from the Church: "The Church insists, on the authority of the Gospel, upon those teachings whereby the conflict can be brought to an end, or rendered, at least, far less bitter; the Church uses her efforts not only to enlighten the mind, but to direct by her precepts the life and conduct of each and all; the Church improves and betters the condition of the working-man by means of numerous organizations."[2]

18 **In the matter of teaching** This mighty power for good the Church did not suffer to remain unprofitably stored away, but drew upon it freely in the cause of a peace that was so universally desired. Time and again the social and economic doctrine of the Encyclical *Rerum Novarum* was proclaimed and emphasized in spoken and written word

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1 St. Ambrose, *On the passing of his brother Satyrus*, Book I. Chap. 44.

2 Encycl. *Rerum Novarum*, §13.

by Leo XIII himself and by his Successors, who were ever careful to adapt it to the changing conditions of the times, and who never relaxed their paternal solicitude and pastoral constancy, particularly in defence of the poor and of the weak.[1] With like zeal and skill did numerous Bishops of the Catholic world interpret and comment upon this doctrine, and apply it, according to the mind and instructions of the Holy See, to the special circumstances of the various nations.[2]

It is not surprising, therefore, that under the teaching 19
and guidance of the Church, many learned priests and laymen earnestly devoted themselves to the problem of elaborating social and economic science in accordance with the conditions of our age, for the chief purpose of adapting to modern needs the unchanging and unchangeable doctrine of the Church.

Under the guidance and in the light of Leo's Ency- 20
clical was thus evolved a truly Catholic social science, which continues to be fostered and enriched daily by the tireless labours of those picked men whom We have named auxiliaries of the Church. They do not allow it to remain hidden in learned obscurity, but bring it forth into the full view of public life, as is clearly shown by the valuable and well-known courses founded in Catholic universities, academies and seminaries; by social congresses or "weeks" held at frequent intervals and with gratifying success; by study circles; by sound and timely publications spread far and wide.

Nor were these the only benefits which followed 21
from the Encyclical. The doctrine of *Rerum Novarum*

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1 We give a few references only: Leo XIII, Litt. Apost. *Praeclara*, June 20, 1894; Encycl. *Graves de communi*, January 18, 1901.—Pius X, Motu proprio *De Actione populari Christiana*, December 18, 1903.—Benedict XV, Encycl. *Ad Beatissimi*, November 11, 1914.—Pius XI, Encycl. *Ubi Arcano*, December 23, 1922; Encycl. *Rite expiatis*, April 30, 1926.

2 Cf. *La Hiérarchie catholique et le problème social depuis l'Encyclique "Rerum Novarum" 1891-1931*, pp. xvi-335: "Union Internationale d'Etudes Sociales fondée à Malines, en 1920, sous la présidence du Card. Mercier." Paris, Editions "Spes," 1931.

began little by little to penetrate among those also who, being outside Catholic unity, do not recognize the authority of the Church; and thus Catholic principles of sociology gradually became part of the intellectual heritage of the whole human race. Thus we rejoice that the eternal truths proclaimed so vigorously by Our illustrious Predecessor are advanced and advocated, not merely in non-Catholic books and journals, but frequently also in legislative assemblies and in courts of justice.

22 Moreover, when after the great war the rulers of the leading nations wished to restore peace by an entire reform of social conditions, and among other measures drew up regulations for the just rights of labour, many of their conclusions agreed so perfectly with the principles and directions of Leo XIII, as to seem expressly deduced from them. The Encyclical *Rerum Novarum* has become in truth a memorable document to which may well be applied the words of Isaias: " He shall raise a standard unto the nations ! "[1]

23 **In practical application** In the meantime, while study and investigation were causing Pope Leo's teaching to become widely known throughout the world, steps were taken to apply it to practical use. In the first place, in a spirit of active beneficence, every effort was made to lift up a class of men, who, owing to the expansion of modern industry, had enormously increased in numbers, but whose rightful position in society had not yet been obtained, and who in consequence were almost neglected and despised. These were the working-men, to whose betterment priests, both secular and regular, though burdened by other pastoral cares, at once devoted themselves energetically, under the guidance of the Bishops, with great advantage to souls. This constant endeavour to imbue the minds of the working-men with the Christian spirit, did much to awaken in them at the same time a sense of their true dignity. By keeping clearly before their mind the rights and duties of their class, it

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1 Isaias, xi, 12.

rendered them capable of legitimate and genuine progress, and of becoming leaders of their fellows.

From that time onward, provision for welfare was forthcoming in larger measure and with greater security. In answer to the appeal of the Pontiff, not only did works of beneficence and charity begin to multiply, but also under the direction of the Church, and frequently under the guidance of her priests, there sprang up in addition an ever increasing number of new associations by which working-men, craftsmen, husbandmen, wage-earners of every kind could give and receive mutual assistance and support. 24

2. What has been done by the civil authority

With regard to the civil authority, Leo XIII boldly passed beyond the restrictions imposed by liberalism, and fearlessly proclaimed the doctrine that the civil power is more than the mere guardian of law and order, and that it must strive with all zeal "to make sure that the laws and institutions, the general character and administration of the commonwealth, should be such as of themselves to realize public well-being and private prosperity."[1] It is true, indeed, that a just freedom of action should be left to individual citizens and families; but this principle is only valid, as long as the common good is secure, and no injustice is entailed. The duty of rulers, however, is to protect the community and its various elements; and in protecting private rights, they must have special regard for the weak and the needy. "For the richer classes have many ways of shielding themselves, and stand less in need of help from the State; whereas the poorer classes have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State. And for this reason wage-earners, since they mostly belong to that class, should be specially cared for and protected by the government."[2] 25

We do not, of course, deny that even before the 26

1 Encycl. *Rerum Novarum*, §26.
2 Encycl. *Rerum Novarum*, §29.

Encyclical of Leo some rulers had provided for the more urgent needs of the working-classes, and had checked the more flagrant acts of injustice perpetrated against them. But after the Apostolic voice had sounded from the Chair of Peter throughout the world, the leaders of the nations became at last more fully conscious of their obligations, and set to work seriously to promote a more fruitful social policy.

27 In fact, the Encyclical *Rerum Novarum* completely overthrew those tottering tenets of liberalism which had long hampered effective interference by the government. It prevailed upon the peoples themselves to develop a social policy more intensely and on truer lines, and so encouraged leading men among Catholics to give efficacious help and assistance to rulers of the State that in legislative assemblies they were not infrequently the foremost advocates of the new policy. Furthermore, not a few recent laws dealing with social questions were originally proposed to the suffrages of the people's representatives by ecclesiastics thoroughly imbued with Leo's teaching, who afterwards with watchful care promoted and fostered their execution.

28 As a result of these steady and tireless efforts, there has arisen a new branch of law unknown to earlier times, securing those sacred rights of the working man which proceed from his dignity as a man and as a Christian. These laws concern the soul, health, strength, the family, housing, workshops, wages, workpeople's risks; in a word, all that affects the wage-earners, with particular regard to women and children. Even though these regulations do not agree always and in every detail with the recommendations of Pope Leo, it is none the less certain that much which they contain is strongly suggestive of *Rerum Novarum,* to which in large measure must be attributed the improved condition of the workers.

29 **3. What has been done by the parties concerned**

In the last place, the wise Pontiff pointed out that employers and workmen may of themselves effect much in the matter we are treating,

" by means of such organizations as afford opportune aid to those who are in distress, and draw the two classes more closely together."[1] Among these, he attributed prime importance to societies consisting either of workmen alone, or of workmen and employers together. He devotes much space to describing and commending these societies, and expounds with remarkable prudence their nature, cause and opportuneness, their rights, duties and regulations.

The lesson was well timed. For at that period rulers 30
of not a few nations were deeply infected with liberalism, and regarded such unions of workmen with disfavour, indeed with open hostility. While readily recognizing and patronizing similar associations amongst other classes, with criminal injustice they denied the innate right of forming associations to those who needed them most for self-protection against oppression by the more powerful. There were even Catholics who viewed with suspicion the efforts of the workers to form such unions, as if they savoured of a sort of socialist or revolutionary spirit.

Working-men's unions

Worthy of all praise, therefore, 31
are the directions authoritatively promulgated by Leo XIII, which served to break down this opposition and dispel these suspicions. They have a still higher distinction, however; that of encouraging Christian working-men to form unions according to their various trades, and of teaching them how to do it. Many were thus confirmed in the path of duty, in spite of the vehement attractions of socialist unions, which claimed to be the sole defenders and champions of the lowly and oppressed.

The Encyclical *Rerum Novarum* declared most 32
appropriately that " these working-men's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each member to better his condition to the utmost in body, soul and

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1 Encycl. *Rerum Novarum,* §36.

property "; yet that it is clear " that they must pay special and chief attention to the duties of religion and morality, and that social policy should have this chiefly in view." For " the foundation of social laws being thus laid in religion, it is not hard to establish the relations of members one to another, in order that they may live together in concord and achieve prosperity."[1]

33 Eager to carry out to the full the programme of Leo XIII, the clergy and many of the laity devoted themselves everywhere with admirable zeal to the creation of such unions, which in turn formed truly Christian working men. These happily combined the diligent plying of their trade with deep religious convictions; they learned to defend their temporal rights and interests energetically and efficiently, retaining at the same time a due respect for justice and a sincere desire to collaborate with other classes. Thus they prepared the way for a Christian renewal of all social life.

34 These counsels and instructions of Leo XIII were reduced to practice differently in different places according to circumstances. In some countries, one and the same association included within its scope all the ends and purposes proposed by him. In others, according as circumstances suggested or required, a division of functions developed, and separate associations were founded. Of these some undertook the protection of the rights and legitimate interests of their members in the hiring of their labour; others had as their object the provision of mutual help in economic matters; while still others were exclusively concerned with religious and moral duties and pursuits of a similar kind.

35 The latter method was chiefly used whenever the laws of the country, or certain established economic institutions, or the lamentable discord of minds and hearts so prevalent in modern society, and the urgent necessity of uniting forces to combat the massed ranks of revolutionaries, made it impossible for Catholics to form Catholic unions. Under such circumstances they

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1 Encycl. *Rerum Novarum*, §42, 43.

seem to have no choice but to enrol themselves in neutral trade unions. These, however, must always respect justice and equity, and leave to their Catholic members full freedom to follow the dictates of their conscience, and to obey the precepts of the Church. It belongs to the Bishops to approve of Catholic working-men joining these unions, where they judge that circumstances render it necessary, and there appears no danger for religion, observing however the rules and precautions recommended by Our Predecessor of saintly memory, Pius X.[1] Among these precautions the first and most important is that, side by side with these trade unions, there must always be associations which aim at giving their members a thorough religious and moral training, that these in turn may impart to the labour unions to which they belong the upright spirit which should direct their entire conduct. Thus will these associations exert a beneficent influence far beyond the ranks of their own members.

It must be set to the credit of the Encyclical that 36
these unions of working-men have everywhere so flourished that in our days, though unfortunately still inferior in number to the unions of socialists and communists, they already muster an imposing body of wage-earners able to maintain successfully, both in national and international assemblies, the rights and legitimate demands of Catholic workers, and to urge salutary Christian principles about social life.

Organizations among other classes

There is the further fact that the 37
doctrine concerning the innate right of association, which Leo XIII treated so learnedly and defended so vigorously, began to find ready application to associations other than those of working-men. It would seem therefore that the Encyclical is in no small measure responsible for the gratifying prosperity and increase of associations amongst farmers and others of the middle classes.

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1 Encycl. *Singulari quadam*, September 24, 1912.

These excellent organizations, with others of a similar kind, happily combine economic advantages with spiritual culture.

38 **Associations of employers**

Associations of employers and directors of industry, the establishment of which Our Predecessor earnestly desired, did not meet with the same success; they are, We regret to say, still few in number. This must not be entirely attributed to men's want of goodwill, but to the far more serious obstacles which stand in the way of associations of this kind, the nature and gravity of which We well know and appreciate to the full. There are, however, well-founded hopes that these obstacles also will shortly be removed. We hail even now with deep joy of heart certain experiments, far from negligible, which have been made in this regard, and which have already produced much fruit and give rich promise for the future.[1]

39 **Conclusion: "Rerum Novarum" the Magna Charta of the social order**

These beneficent results of Leo's Encyclical, Venerable Brethren and Beloved Children, which We have here outlined rather than described, are so many and so great as to prove beyond question that this immortal document exhibits more than a merely beautiful but imaginary picture of human society. On the contrary, Our illustrious Predecessor drew from the Gospel, as from a living and life-giving source, doctrines capable, if not of settling at once, at least of considerably mitigating, the fatal internal strife which rends the human family. That the good seed sown with a lavish hand forty years ago, fell in part on good ground, is shown by the rich harvest which, by God's favour, the Church of Christ and the whole human race have reaped unto salvation. It would not be rash to say that during

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1 See letter of the S. Congregation of the Council to the Bishop of Lille, June 5, 1929.

the long years of its existence Leo's Encyclical has proved itself the *Magna Charta* on which all Christian activities in social matters ought to be based. Those who seem to attach slight importance to this Encyclical and its commemoration either blaspheme what they know not, or they understand nothing of what they may happen to know, or if they do understand, are openly convicted of injustice and ingratitude.

In the course of these years, however, doubts have 40
arisen concerning the correct interpretation of certain passages of the Encyclical, or the conclusions to be drawn from it, and these doubts have led to controversies, even among Catholics, not always of a peaceful character. On the other hand, the new needs of our age and the changed conditions of affairs have rendered necessary a more precise application and some amplification of Leo's doctrine. We therefore gladly seize this opportunity of answering these doubts, so far as in Us lies, and of satisfying the demands of the present day. This We do in virtue of Our Apostolic office, by which We are a debtor to all.[1]

II

[" RERUM NOVARUM " VINDICATED AND EXPLAINED]

The authority of the Church in the social and economic spheres

But before proceeding to discuss 41
these problems, We must lay down the principle, long since clearly established by Leo XIII, that it is Our right and Our duty to deal authoritatively with social and economic problems.[2] It is not, of course, the office of the Church to lead men to transient and

1 Rom. i, 14.
2 Encycl. *Rerum Novarum*, §13.

perishable happiness only, but to that which is eternal; indeed " the Church believes that it would be wrong for her to interfere without just cause in such earthly concerns."[1] But she never can relinquish her God-given task of interposing her authority, not indeed in matters of technique, for which she has neither the equipment nor the mission, but in all those that fall under the moral law. With regard to these, the deposit of truth entrusted to Us by God, and Our weighty office of declaring, interpreting and urging, in season and out of season, the entire moral law, demand that both the social order and economic life be brought within Our supreme jurisdiction.

42 For though economic life and moral conduct are guided each by its own principles in its own sphere, it is false to maintain that the two orders are so dissociated and so alien to each other that the former in no way depends on the latter. While the so-called laws of economics, derived from the nature of things and of the body and mind of man, do indeed determine what human effort cannot attain in the economic field, what it can attain and by what means; so reason itself also clearly deduces from the individual and social nature of man and things, what in the designs of God the Creator is the end and object of the whole economic order.

43 Now the same moral law which commands us to seek in our general conduct our supreme and final end, also commands us in every particular kind of activity to aim at those ends which nature, or rather the Author of nature, has established for that order of action, and to subordinate particular aims to our last end. If this law be faithfully obeyed, the result will be that particular economic ends, whether of society as a body or of individuals, will fall into their proper place in the universal order of ends, and we shall rise by them as by steps to the final end of all, God, who is to Himself and to us the supreme and lasting good.

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1 Encycl. *Ubi arcano*, December 23, 1922.

1. Of ownership or the right of property

44 Descending now to details, We commence with ownership, or the right of property. You are aware, Venerable Brethren and Beloved Children, how strenuously Our Predecessor of happy memory defended the right of property against the teachings of the socialists of his time, showing that the abolition of private ownership would prove to be, not beneficial, but grievously harmful to the working-classes. Yet since there are some who falsely and unjustly accuse the Supreme Pontiff and the Church of upholding, both then and now, the wealthier classes against the proletariat, and since controversy has arisen among Catholics as to the true sense of Pope Leo's teaching, We have thought it well to defend from calumny the Leonine doctrine in this matter, which is also the Catholic doctrine, and to safeguard it against false interpretations.

Its individual and social character

45 First, let it be made clear beyond all doubt that neither Leo XIII, nor those theologians who have taught under the guidance and direction of the Church, have ever denied or called in question the two-fold aspect of ownership, which is individual or social according as it regards individuals or concerns the common good. Their unanimous assertion has always been that the right to own private property has been given to man by nature, or rather by the Creator Himself, both in order that individuals may be able to provide for their own needs and those of their families, and also that by means of it the goods which the Creator has destined for the whole human race may truly serve this purpose. Now these ends cannot be secured, unless some definite and stable order is maintained.

46 A double danger must therefore be carefully avoided. On the one hand, if the social and public aspect of ownership be denied or minimized, one falls into " individualism ", as it is called, or at least comes near to it; on the other hand, the rejection or diminution of its private and individual character necessarily leads to " collectivism " or to something approaching to it. To

disregard these dangers would be to rush headlong into the quicksands of modernism in the moral, juridical and social order, which We condemned in the Encyclical Letter issued at the beginning of Our Pontificate.[1] Let this be noted particularly by those innovators who launch against the Church the odious calumny that she has allowed a pagan concept of ownership to creep into the teachings of her theologians, and who assert that another concept must be substituted, which in their astounding ignorance they call Christian.

47 **The obligations of ownership**

That We may keep within bounds the controversies which have arisen concerning ownership and the duties attaching to it, We re-assert in the first place the fundamental principle, laid down by Leo XIII, that the right of property must be distinguished from its use.[2] It belongs to what is called commutative justice, faithfully to respect private ownership, and not to encroach on the rights of another by exceeding the limits of one's own right of property. The prohibition of wrongful use of one's own possessions, however, does not fall under this form of justice, but under certain other virtues, the obligations of which are " not enforced by courts of justice."[3] Hence it is a mistake to contend that the right of ownership and its proper use are bounded by the same limits; and it is even less true that the right of property is destroyed or lost by its mere non-use or abuse.

48 Most helpful therefore and worthy of all praise are the efforts of those who, in a spirit of harmony and with due regard for the traditions of the Church, seek to determine the precise nature of these duties, and to define the boundaries imposed by the needs of social life upon the right of ownership itself or upon its use. On the contrary, it is a grievous error so to weaken

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1 Encycl. *Ubi Arcano,* December 23, 1922.
2 Encycl. *Rerum Novarum,* §19.
3 Encycl. *Rerum Novarum,* §19.

the individual character of ownership, as actually to destroy it.

The power of the State

49 It follows from the twofold character of ownership which, as We have said, is both individual and social, that men must take into account in this matter, not only their own advantage, but also the common good. To define in detail these duties, when the need occurs, and when the natural law does not do so, is the function of the civil ruler. Provided that the natural and divine law be observed, the public authority, in view of the true necessities of the common welfare, may specify more accurately what is licit and what is illicit for property-owners in the use of their possessions. Moreover, Leo XIII had wisely taught that " the defining of private possession has been left by God to man's own industry and to the laws of individual peoples."[1] History proves that ownership, like other elements of social life, is not absolutely rigid, and this doctrine We Ourselves have given utterance to on a previous occasion in the following terms: " How varied are the forms which property has assumed. First the primitive form in use amongst rude and savage peoples, which still exists in certain localities even in our own day; then that of the patriarchal age; later various tyrannical types (We use the word " tyrannical " in its classical meaning); finally, the feudal and monarchic systems down to the varieties of more recent times."[2] It is plain, however, that the State may not discharge this duty in an arbitrary manner. Man's natural right of possessing private property, and transmitting it by inheritance, must remain intact and inviolate, and cannot be taken away by the State; " for man precedes the State "[3] and " the domestic household is antecedent, as well in idea as in fact, to the gathering of men into a community."[4]

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1 Encycl. *Rerum Novarum*, §7.
2 Allocution to the A.C.I. May 16, 1926.
3 Encycl. *Rerum Novarum*, §6.
4 Encycl. *Rerum Novarum*, §10.

Hence the prudent Pontiff had already declared it unlawful for the State to exhaust the means of individuals by crushing taxes and tributes. "The right to possess private property is derived from nature, not from man; and the State has by no means the right to abolish it, but only to control its use and bring it into harmony with the interests of the public good."[1] When civil authority adjusts ownership to meet the needs of the public good, it acts not as an enemy, but as the friend, of private owners; for thus it effectively prevents the possession of private property, intended by nature's Author in His wisdom for the support of human life, from creating intolerable disadvantages and so rushing to its own destruction; it does not break down private ownership but protects it; and far from weakening the right of private property, it gives it new strength.

50 **Obligations regarding surplus income**

At the same time a man's surplus income is not left entirely to his own discretion. We speak of that portion of his income which he does not need in order to live fittingly and becomingly. On the contrary, the grave obligations of alms-giving, beneficence and liberality which rest upon the wealthy are constantly insisted upon in explicit terms by Holy Scripture and the Fathers of the Church.

51 However, the employment of a large income in increasing the opportunities for remunerative work, provided the work is devoted to the production of really useful goods, is to be considered, according to the teaching of the Angelic Doctor,[2] an excellent act of liberality, particularly appropriate to the needs of our time.

52 **Titles in acquiring ownership**

The original acquisition of property takes place both by first occupancy and by labour, or, as it is called, specification. This is the universal teaching

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1 Encycl. *Rerum Novarum*, §35.

2 St. Thomas, 2a 2ae, q. 134.

of tradition and the doctrine of Our Predecessor, Leo. Despite unreasonable assertions to the contrary, no wrong is done to any man by taking possession of goods which belong to nobody. The only form of labour, however, which gives to him who labours a title to its fruits is that which a man exercises as his own master, and by which some new form or new value is produced.

2. Capital and labour

53 Altogether different is the labour one man hires out to another, and which is applied to the capital of another. To it most especially apply the words of Leo XIII: " It is only by the labour of working-men that States grow rich."[1] Is it not indeed apparent that the huge possessions which constitute human wealth are begotten by and flow from the hands of the working-man, toiling either unaided or with the assistance of tools and machinery which wonderfully intensify his efficiency? Universal experience teaches us that no nation has ever risen from want and poverty to a better and higher condition of life without the unremitting toil of all its citizens, both those who direct labour and those who perform it. But it is no less self-evident that these ceaseless labours would have remained ineffective, indeed could never have been attempted, had not God, the Creator of all things, in his goodness bestowed in the first instance the wealth and resources of nature, its treasures and its powers. For what else is work but the use or exercise of the powers of mind and body on or by means of these gifts of nature? Now, the natural law, or rather, God's will manifested by it, demands that right order be observed in the application of natural resources to human needs; and this order consists in everything having its proper owner. Hence it follows that unless a man apply his labour to his own property, an alliance must be formed between his toil and his neighbour's property; for each is helpless without the other. This

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1 Encycl. *Rerum Novarum*, §27.

is what Leo XIII had in mind when he wrote: "Capital cannot do without labour, nor labour without capital."[1] It is therefore entirely false to ascribe the results of their combined efforts to either capital or labour alone; and it is flagrantly unjust that either should deny the efficacy of the other, and claim all the product.

54 **Unjust claims of capital**

Capital, however, was long able to appropriate too much to itself; it claimed all the products and profits, and left to the worker the barest minimum necessary to repair his strength and to ensure the continuance of his class. For by an inexorable economic law, it was held, all accumulation of capital falls to the wealthy, while by the same law the workers are doomed to perpetual want or to a very low standard of life. It is indeed true that the course of things did not always and everywhere correspond with this thesis of the so-called Manchester school; but it cannot be denied that the steady pressure of economic and social tendencies was in this direction. That these erroneous opinions and deceitful axioms should have been vehemently assailed, and not merely by those whom they deprived of their innate right to better their condition, will assuredly surprise no one.

55 **Unjust claims of labour**

The cause of the exasperated workers was espoused by the "intellectuals", as they are called, who set up in opposition to this fictitious law a moral principle equally false: that all products and profits, excepting those required to repair and replace capital, belong by every right to the workers. This error, more plausible than that of certain socialists, who hold that all means of production should be transferred to the State (or, as they term it, "socialized"), is for that reason more dangerous and apt to deceive the unwary. It is an alluring poison, consumed with avidity by many not deceived by open socialism.

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1 Encycl. *Rerum Novarum*, §15.

Principle of just distribution

It is easy to see that in order to keep these false doctrines from blocking for them the path that leads to justice and peace, both parties had only to hearken to the wise words of Our Predecessor: " The earth even though apportioned amongst private owners, ceases not thereby to minister to the needs of all."[1] This teaching We Ourselves have reaffirmed above, when We wrote that the division of goods, which is effected by private ownership, is confirmed by nature itself, to the end that created things may minister to man's needs in an orderly and stable fashion; and this must be constantly borne in mind, if we would not wander from the path of truth. 56

Now, not every kind of distribution of wealth and property amongst men is such that it can at all, and still less can properly, attain the end intended by God. Wealth therefore, which is constantly being augmented by social and economic progress, must be so distributed amongst the various individuals and classes of society, that the needs of all, of which Leo XIII spoke, be thereby satisfied. In other words, the good of the whole community must be safeguarded. By this principle of social justice, one class is forbidden to exclude the other from a share of the benefits. This principle is violated by those of the wealthy who, practically free from care in their own possessions, consider it perfectly right that they should receive everything and the worker nothing; it is violated also by those of the proletariat who demand for themselves all the fruits of production, as being the work of their hands. Such men, vehemently incensed by the violation of justice, go too far in vindicating the one right of which they are conscious; they attack and seek to abolish all forms of ownership and all incomes not obtained by labour, whatever be their nature or whatever social function they represent, for the sole reason that they are not obtained by labour. In this 57

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1 Encycl. *Rerum Novarum*, §7.

connection it must be noted that the appeal made by some to the words of the Apostle: "If any man will not work, neither let him eat,"[1] is as inept as it is unfounded. The Apostle is here passing judgment on those who refuse to work though they can and ought to work; he admonishes us to use diligently our time and our powers of body and mind, and not to become burdensome to others as long as we are able to provide for ourselves. In no sense does he teach that labour is the sole title which gives a right to a living or to an income.[2]

58 Each one, therefore, must receive his due share, and the distribution of created goods must be brought into conformity with the demands of the common good or social justice. For every sincere observer is conscious that, on account of the vast difference between the few who hold excessive wealth and the many who live in destitution, the distribution of wealth is to-day gravely defective.

59 **3. Emancipation of the proletariat**

This is the aim which Our Predecessor urged as the necessary object of our efforts: the emancipation of the proletariat. It calls for more emphatic assertion and more insistent repetition, because these salutary injunctions of the Pontiff have not infrequently been forgotten, deliberately ignored, or deemed impracticable, though they were both feasible and imperative. They have lost none of their force or wisdom for our own age, even though the horrible pauperism of Leo's time is less prevalent to-day. The condition of the working-man has indeed been improved and rendered more equitable, particularly in the larger and more civilized States, where the workers can no longer be said to be universally in misery and want. But, when the use of machinery and the expansion of industry progressed with astonishing speed and overran and took possession

1 II Thess., iii, 10.

2 Cf. II Thess., iii, 8-10.

of many countries in the new world, no less than of the ancient civilizations of the Far East, the number of needy proletarians, whose groans rise from earth to heaven, increased beyond all measure. Moreover, there is the immense army of agricultural wage-earners whose condition is depressed in the extreme, and who have no hope of ever obtaining " any share in the land ".[1] These also, unless appropriate and efficacious remedies be applied, will remain perpetually sunk in their proletarian condition.

It is very true that proletarianism must be carefully 60
distinguished from pauperism; nevertheless, the immense number of proletarians on the one hand, and the enormous wealth of the very rich on the other, are an unanswerable argument that the material goods so abundantly produced in this age of industrialism are far from rightly distributed and equitably shared among the various classes of men.

Proletarian conditions to be overcome by letting wage-earners attain to property

Every effort therefore must 61
be made that at least in future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the workers. The purpose is not that these become negligent about working, for man is born to labour as the bird to fly, but that by thrift they may increase their possessions, and by the prudent management of the same may be enabled to bear family burdens with greater ease and security; and that being freed from that uncertainty which is the lot of the proletarian, they may not only be in a position to support life's changing fortunes, but may also have the confidence that, when their own lives are ended, some provision will remain for those whom they leave behind them.

These ideas were not merely suggested, but stated in 62
frank and open terms, by Our Predecessor. We empha-

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1 Encycl. *Rerum Novarum*, §35.

size them with renewed insistence in this present Encyclical; for unless serious attempts be made, with all energy and without delay, to put them into practice, let nobody persuade himself that public order and the peace and tranquillity of human society can be effectively defended against the forces of revolution.

63 **4. A just wage** This programme cannot, however, be realized unless the proletarians be placed in such circumstances that by skill and thrift they can acquire a certain moderate ownership, as We have just implied, following the teaching of Our Predecessor. But how can he ever save money, except from his wages and by the practice of thrift, who has nothing but his labour by which to obtain food and the necessaries of life? Let us turn, therefore, to the question of wages, which Leo XIII held to be " of great importance,"[1] declaring and developing where necessary his principles and precepts.

64 **Wage-contract not essentially unjust** And first of all, those who hold that the wage-contract is essentially unjust, and that therefore in its place must be introduced the contract of partnership, are certainly in error. They do a grave injury to Our Predecessor, whose Encyclical not only admits the legitimacy of the wage-system, but devotes much space to bringing it into accordance with justice.

65 Nevertheless, in the present state of human society, We deem it advisable that the wage-contract should, when possible, be modified somewhat by a contract of partnership, as is already being tried in various ways to the no small gain both of the wage-earners and of the employers. In this way wage-earners and other employees participate in the ownership or the management, or in some way share in the profits.

66 In estimating a just wage, not one consideration alone but many must be taken into account, according to the

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1 Encycl. *Rerum Novarum*, §34.

wise words of Leo XIII: " Before deciding whether wages are fair, many things have to be considered."[1]

In this way he refuted the irresponsible view of 67
those who declare that this momentous question can easily be solved by the application of a single principle, and that far from a true one.

For entirely false is the principle, widely propagated 68
to-day, that the worth of labour, and therefore the equitable return to be made for it, should equal the value of its product, and that therefore the worker has a right to claim the whole of what his labour produces. How erroneous this is appears from what We have written above concerning capital and labour.

Individual and social character of labour

Now it is evident that in labour, 69
especially hired labour, as in ownership, there is a social as well as a personal or individual aspect to be considered. For unless a truly social and organic body is established; unless a social and juridical order protects the exercise of labour; unless the various branches of industry, some of which depend upon others, co-operate and complete each other; unless above all, intelligence, capital and labour combine together for common effort, man's toil cannot produce its adequate fruit. Hence if the social and individual character of labour be overlooked, it can be neither justly valued nor recompensed according to equivalence.

Three points to be considered

From this double aspect, naturally 70
inherent in human labour, follow important conclusions for the regulation and fixing of wages.

(a) Support of the working-man and his family

In the first place, the wage paid to 71
the working man must be sufficient for the support of himself and of his family.[2] It is right indeed that

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1 Encycl. *Rerum Novarum*, §17.

2 Encycl. *Casti Connubii*, December 31, 1930.

the rest of the family contribute according to their power towards the common maintenance, as we see particularly in the families of peasants, but also in those of many artisans and small tradesmen. But it is wrong to abuse the tender years of children, or the weakness of woman. Mothers should carry on their work chiefly at home, or near to it, occupying themselves in caring for the household. Intolerable and at all costs to be abolished is the abuse whereby mothers of families, because of the insufficiency of the father's salary, are forced to engage in gainful occupations outside the domestic walls, to the neglect of their own proper cares and duties, particularly the upbringing of their children. Every effort must therefore be made, that fathers of families receive a wage sufficient to meet adequately normal domestic needs. If under present circumstances this is not always feasible, social justice demands that reforms be introduced without delay, which will guarantee such a wage to every adult working-man. In this connection We praise those who have most prudently and usefully attempted various methods by which an increased wage is paid in view of increased family burdens, and special provision made for special needs.

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(b) The state of the business

In settling the amount of wages one must also take into account the business and those in charge of it; for it would be unjust to demand excessive wages, which a business cannot pay without ruin, and without consequent distress amongst the working-people themselves: though if the business make smaller profit on account of want of energy and enterprise, or from neglect of technical and economic progress, this is not a just reason for reducing the workers' wages. If, however, the business does not make enough money to pay the workman a just wage, either because it is overwhelmed with unjust burdens, or because it is compelled to sell its products at an unjustly low price, those who thus injure it are guilty of grievous wrong; for it is they

who deprive the workers of a just wage, and force them to accept terms which are unjust.

Let employers, therefore, and employed join in plans and efforts to overcome all difficulties and obstacles, and let them be aided in this wholesome endeavour by the wise measures of the public authority. In the last extreme, counsel must be taken whether the business can continue, or whether some other provision should be made for the workers. The guiding spirit in this crucial decision should be one of mutual understanding and Christian harmony between employers and workers. 73

(c) The exigencies of the common good

Finally wage-rates must be regulated with a view to the economic welfare of the whole people. We have already shown how conducive it is to this common welfare that wage-earners of all kinds be enabled, by setting aside some portion of their wage after having made provision for necessary expenses, to attain gradually to the possession of a certain modest fortune. Another point, however, of scarcely less importance must not be overlooked, in these our days especially, namely that opportunities for work be provided for those who are willing and able to work. This depends in no small measure upon the level of wages, which multiplies opportunities for work as long as it is fixed at a proper amount, and reduces them if allowed to depart from this limit. All are aware that a rate of wages too low or too high causes unemployment. Now unemployment, particularly if widespread and of long duration, as We have known it during Our Pontificate, causes misery and temptation to the workers, ruins the prosperity of nations, and endangers public order, peace and tranquillity the world over. To lower or raise wages unduly, with a view to private advantage, and with no consideration for the common good, is therefore contrary to social justice, which demands that, so far as possible by concerted plans and union of wills, wages be so regulated as to offer to as many as possible opportunities of employment, and of securing for themselves suitable means of livelihood. 74

75 A proper proportion between different wages is also a matter of importance; and with this is intimately connected proper proportion between the prices charged for the products of the various economic groups, agricultural, industrial, and so forth. Where this harmonious proportion is kept, the various branches of production will combine and unite into one single organism, and as members of a common body will aid and perfect one another. For then only will the economic and social order be soundly established and attain its ends, when it offers to all and each all those goods which the wealth and resources of nature, technique, and the social organization of economic affairs can give. These goods should be sufficient both to supply all necessities and reasonable comforts, and to uplift men to that higher standard of life which, provided it be used with prudence, is not only of no hindrance, but is of singular help, to virtue.[1]

76 **5. The reconstruction of the social order**

What We have written thus far regarding a right distribution of property and just wages concerns directly the individual, and only indirectly the social order. To this latter, however, Our Predecessor Leo XIII devoted every thought and care, in his efforts to reconstruct it according to the principles of sound philosophy, and to perfect it according to the sublime precepts of the Gospel.

77 But in order that what he happily began may be rendered stable, that what has not yet been accomplished may now be achieved, and that still more abundant benefits may accrue to mankind, two things are particularly necessary: the reform of social institutions and the improvement of conduct.

78 When we speak of the reform of institutions, it is principally the State that comes to mind. Not indeed that all salvation is to be hoped from its intervention; but because on account of the evil of "individualism,"

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1 Cf. St. Thomas, *De Regimine Principum*, i, 15. Encycl. *Rerum Novarum*, §27.

as We called it, things have come to such a pass that the highly developed social life which once flourished in a variety of associations organically linked with each other, has been damaged and all but ruined, leaving thus virtually only individuals and the State, to the no small detriment of the State itself. Social life has entirely lost its organic form; the State, to-day encumbered with all the burdens once borne by those associations now destroyed, has been submerged and overwhelmed by an infinity of occupations and duties.

It is indeed true, as history clearly proves, that owing 79
to changed circumstances much that was formerly done by small groups can nowadays only be done by large associations. None the less, just as it is wrong to withdraw from the individual and commit to a group what private enterprise and industry can accomplish, so too it is an injustice, a grave evil and a disturbance of right order, for a larger and higher association to arrogate to itself functions which can be performed efficiently by smaller and lower societies. This is a fundamental principle of social philosophy, unshaken and unchangeable. Of its very nature the true aim of all social activity should be to help members of the social body, but never to destroy or absorb them.

The State therefore should leave to smaller groups 80
the settlement of business of minor importance, which otherwise would greatly distract it; it will thus carry out with greater freedom, power and success the tasks belonging to it alone, because it alone can effectively accomplish these: directing, watching, stimulating, restraining, as circumstances suggest and necessity demands. Let those in power, therefore, be convinced that the more faithfully this principle of subsidiary function be followed, and a graded hierarchical order exist between various associations, the greater will be both social authority and social efficiency, and the happier and more prosperous the condition of the commonwealth.

Collaboration between vocational groups

Now this is the primary duty of 81
the State and of all good citizens, to abolish disputes between

opposing classes, and to create and foster harmony between vocational groups.

82 The aim of social policy must therefore be the re-establishment of vocational groups. Society to-day still remains in a strained and therefore unstable and uncertain state, because it is founded on classes with divergent aims and hence opposed to each other, and consequently prone to enmity and strife.

83 Labour, indeed, as has been well said by Our Predecessor in his Encyclical, is not a mere chattel;[1] the human dignity of the working-man must be recognized in it, and consequently it cannot be bought and sold like any piece of merchandise. None the less, as things are now, the wage-system divides men on what is called the labour-market into two sections, resembling armies, and the disputes between these sections transform this labour-market into an arena where the two armies are engaged in fierce combat. To this grave disorder which is leading society to ruin, a remedy must evidently be applied as speedily as possible. But there cannot be question of any perfect cure unless this opposition be done away with, and well-organized members of the social body be constituted; vocational groups namely, claiming the allegiance of men, not according to the position they occupy in the labour-market, but according to the diverse functions which they exercise in society. For it is natural that just as those who dwell in close proximity constitute townships, so those who practise the same trade or profession, in the economic field or any other, form corporate groups. These groups, with powers of self-government, are considered by many to be, if not essential to civil society, at least natural to it.

84 Order, as St. Thomas well defines,[2] is unity arising from the proper arrangement of a number of objects; hence, true and genuine social order demands that the

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1 Encycl. *Rerum Novarum*, §16.

2 St. Thomas, *Cont. Gent.*, iii, 71; cf. *Summ. Theol.*, 1a, q. 65, art. 2c.

various members of a society be joined together by some firm bond. Such a bond of union is provided both by the production of goods or the rendering of services in which employers and employees of one and the same vocational group collaborate; and by the common good which all such groups should unite to promote, each in its own sphere, with friendly harmony. Now this union will become powerful and efficacious in proportion to the fidelity with which the individuals and the vocational groups strive to discharge their professional duties and to excel in them.

From this it is easy to conclude that in these corporations the common interests of the whole vocational group must predominate; and among these interests the most important is to promote as much as possible the contribution of each trade or profession to the common good of the State. Regarding cases which may occur in which the particular interests of employers or employees call for special care and protection, the two parties will be able to deliberate separately, or to come to such decisions as the matter may require. 85

It is hardly necessary to note that what Leo XIII taught concerning the form of political government can in due measure be applied also to professional corporations. Here, too, men may choose whatever form they please, provided that both justice and the common good be taken into account.[1] 86

Just as the citizens of the same township are wont to form associations with very diverse aims, which each citizen is perfectly free to join or not, similarly, those who are engaged in the same trade or profession will form equally voluntary associations among themselves, for purposes connected in some way with their occupation. Our Predecessor of illustrious memory has explained clearly and lucidly the nature of these voluntary associations. We are content, therefore, to emphasize this one point: Not only is man free to institute these unions which are of a private character, 87

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1 Encycl. *Immortale Dei,* November 1, 1885.

but he has " the further right to adopt such rules and regulations as may best conduce to the attainment of the end in view."[1] The same liberty must be asserted for the founding of associations which extend beyond the limits of a single trade or profession. Let those voluntary associations which already flourish and produce salutary fruits make it the goal of their endeavours, in accordance with Christian social doctrine, to prepare the way and to do their best towards the realization of those higher corporations or vocational groups which We have mentioned above.

88 **The restoration of a guiding principle for economic life**

Still another matter, intimately connected with the preceding, must be kept in view. Just as the unity of human society cannot be built upon opposition between classes, so the proper ordering of economic life cannot be left to free competition. From this contaminated source have proceeded in the past all the errors of the economic individualist school. This school, ignorant or forgetful of the social and moral aspect of economic life, held that this must be considered and treated by the State as absolutely free and independent, because it possesses in free competition and open markets a principle of self-direction better able to control it than any human ingenuity. Free competition, however, though within certain limits right and productive of good results, cannot be the guiding principle of economic life; this has been abundantly proved by the consequences that have followed from the practical application of these dangerous individualist ideas. It is therefore very necessary that economic life be once more subjected to and governed by a true and effective guiding principle. Still less can this function be exercised by the economic dictatorship which within recent times has taken the place of free competition; for this is a headstrong and vehement power, which, if it is to prove beneficial to

1 Encycl. *Rerum Novarum*, §42.

mankind, needs to be curbed strongly, and ruled with prudence. It cannot, however, be curbed and governed by itself. More lofty and noble principles must therefore be sought in order to control this dictatorship sternly and uncompromisingly; to wit, social justice and social charity. To that end all the institutions of public and social life must be imbued with the spirit of this justice, which must be truly operative, must build up a juridical and social order pervading the whole economic regime. Social charity should be, as it were, the soul of this order, an order which the State must actively defend and vindicate. This task the State will perform the more easily, if it free itself from those burdens which, as We have already declared, are not properly its own.

Further, it would be well if the various nations in 89
common counsel and endeavour strove to promote a happy international cooperation in economic matters by prudent pacts and institutions, since economically they are largely dependent one upon the other, and need one another's help.

If then the members of the social body be thus 90
restored, and if a true directive principle of social and economic activity be re-established, it will be possible to say, in a sense, of this body what the Apostle said of the mystical body of Christ: " From him the whole body, welded and compacted together throughout every joint of the system, part working in harmony with part —(from him) the body deriveth its increase, unto the building up of itself in charity."[1]

Within recent times, as all are aware, a special 91
syndical and corporative organization has been inaugurated which, in view of the subject of the present Encyclical, demands of Us some mention and opportune comment.

The State here grants juridical personality to the 92
union, and thereby confers on it some of the features of a monopoly; for in virtue of this grant, it alone can uphold the rights of the workers or employers (accord-

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1 Eph. iv, 16. *(Westminster Version.)*

ing to the kind of union), and it alone can negotiate wage-terms and make labour agreements. Membership of the union is optional, but only to this extent can the union be said to be voluntary; because contribution to the union and other special taxes are obligatory for all who belong to each trade or profession, whether workers or employers, and the labour agreements made by the legally established union are likewise binding on all. It is true that it has been authoritatively declared that the legally established union does not exclude the existence of other professional associations, which however are not legally recognized.

93 The corporations are composed of delegates of the unions of workers and employers of the same trade or profession, and, as true and genuine organs and institutions of the State, they direct and coordinate the activities of the unions in all matters of common interest.

94 Strikes and lock-outs are forbidden. If the contending parties cannot come to an agreement, public authority intervenes.

95 Little reflection is required to perceive the advantage of the institution thus summarily described: peaceful collaboration of various classes, repression of socialist organizations and efforts, the moderating influence of a special magistracy. But in order to overlook nothing in a matter of such importance, and in the light of the general principles stated above, as well as of those shortly to be added, We feel bound to say that to Our knowledge there are some who fear that the State is substituting itself in the place of private initiative, instead of limiting itself to necessary and sufficient assistance. It is feared that the new syndical and corporative organization tends to have an excessively bureaucratic and political character, and that, notwithstanding the general advantages referred to above, it ends in serving particular political aims rather than in contributing to the initiation and promotion of a better social order.

96 We believe that to attain this last named lofty purpose, for the true and permanent advantage of the

commonwealth, there is need before and above all else of the blessing of God, and in the second place of the co-operation of all men of good will. We believe, moreover, as a necessary consequence, that the end intended will be the more certainly attained, the greater the number of those who are ready to contribute their technical, professional and social competence to this, and, more still, the greater the contribution made by Catholic principles and their practical application. We look for this contribution, not to Catholic Action (which excludes from its programme strictly syndical or political activities), but to those sons of Ours whom Catholic Action imbues with these principles and trains for the apostolate under the guidance and direction of the Church—of the Church, We say, which in the above mentioned sphere, as in all others where moral questions arise, cannot forget or neglect its God-given mandate as custodian and teacher.

97 However, all that We have taught about reconstructing and perfecting the social order will be of no avail without a reform of conduct; of this, history affords the clearest evidence. At one period there existed a social order which, though by no means perfect in every respect, corresponded nevertheless in a certain measure to right reason according to the needs and conditions of the times. That this order has long since perished is not due to the fact that it was incapable of development and adaptation to changing needs and circumstances, but it is due to the fact that men were hardened in excessive self-love, and refused to extend that order, as was their duty, to the increasing numbers of the population; or else, deceived by the attractions of false liberty and other errors, they grew impatient of every authority, and endeavoured to throw off all government.

98 It remains for Us then once again to call up for judgment the economic order as it actually exists, and socialism its bitterest accuser; and to pronounce upon them a frank and just sentence. We shall more thoroughly investigate the root of so many evils; and shall indicate the first and most necessary remedy, which lies in a reform of conduct.

III

[(1) AN EXAMINATION OF THE MODERN ECONOMIC REGIME AND OF SOCIALISM]

99 Since the time of Leo XIII important changes have taken place both in the economic regime and in socialism.

100 **1. The change in economic conditions**

In the first place, it is obvious to all that the entire economic scene has greatly changed. You are aware, Venerable Brethren and Beloved Children, that Our Predecessor of happy memory had chiefly in mind that economic regime in which the capital and labour jointly needed for production were usually provided by different people. He described it in a happy phrase: "Capital cannot do without labour, nor labour without capital."[1]

101 To adjust this economic regime to the standards of right order was the entire preoccupation of Leo XIII; and hence it follows that it is in itself not to be condemned. And certainly it is not vicious of its very nature; but it violates right order whenever capital employs the workers or the proletariat with a view and on such terms as to direct business and economic activity entirely at its own arbitrary will and to its own advantage, without any regard to the human dignity of the workers, the social character of the economic regime, social justice and the common good.

102 It is true that even to-day this economic regime does not everywhere exist exclusively, for there is another regime which still embraces a very large and important group of men. There is, for instance, the agricultural class in which the larger portion of the human race provides itself with an honourable livelihood. This class too has its difficulties and problems, of which Our Predecessor spoke repeatedly in his Encyclical, and to which We Ourselves have more than once referred in the present Letter.

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1 Encycl. *Rerum Novarum*, §15.

But it is the capitalist economic regime that, with the world-wide diffusion of industry, has spread everywhere, particularly since the publication of Leo XIII's Encyclical. It has invaded and pervaded the economic and social circumstances even of those who live outside its ambit, effectively influencing them, and to some extent imposing on them its advantages, disadvantages and vices. 103

When We turn our attention, therefore, to the changes which the capitalist economic regime has undergone since the days of Leo XIII, We have in view the interests, not of those only who live in countries where capital and industry prevail, but of the whole human race. 104

Domination has followed from free competition

In the first place, then, it is patent that in our days not wealth alone is accumulated, but immense power and despotic economic domination are concentrated in the hands of a few, who for the most part are not the owners, but only the trustees and directors of invested funds, which they administer at their own good pleasure. 105

This domination is most powerfully exercised by those who, because they hold and control money, also govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body, and grasping in their hands, as it were, the very soul of production, so that no one can breathe against their will. 106

This accumulation of power, the characteristic note of the modern economic order, is a natural result of limitless free competition, which permits the survival of those only who are the strongest, and this often means those who fight most relentlessly, who pay least heed to the dictates of conscience. 107

This concentration of power has, in its turn, led to a threefold struggle. First, there is the struggle for economic supremacy itself; then the fierce battle to acquire control of the State, so that its resources and authority may be abused in economic struggles; finally, 108

the clash between States themselves. This latter arises from two causes: because the nations apply their power and political influence to promote the economic advantages of their citizens; and because economic forces and economic domination are used to decide political controversies between nations.

109 **Disastrous consequences** You assuredly know, Venerable Brethren and Beloved Children, and you lament the ultimate consequences of this individualist spirit in economic life. Free competition has destroyed itself; economic domination has taken the place of the open market. Unbridled ambition for domination has succeeded the desire for gain; the whole economic regime has become hard, cruel and relentless in a ghastly measure. Furthermore, the intermingling and scandalous confusing of the functions and duties of civil authority and of the economic organization have produced crying evils, and have gone so far as to degrade the majesty of the State. The State which should be the supreme arbiter, ruling in kingly fashion far above all party contention, intent only upon justice and the common good, has become instead a slave, bound over to the service of human passion and greed. As regards the relations of peoples among themselves, a double stream has issued forth from this one fountainhead; on the one hand, economic nationalism or even economic imperialism; on the other, a no less noxious and detestable internationalism or international imperialism in financial affairs, which holds that where a man's fortune is, there is his country.

110 **Remedies** The remedies for these great evils We have exposed in the second part of the present Encyclical, where We explicitly dealt with the matter; it will therefore be sufficient to recall them briefly here. Since the present economic regime is based mainly upon capital and labour, it follows that the principles of right reason, or Christian social philosophy, regarding capital, labour and their mutual cooperation, must be accepted in theory and reduced to practice. In the

first place, due consideration must be had for the double character, individual and social, of capital and labour, in order that the dangers of individualism and of collectivism be avoided. The mutual relations between capital and labour must be determined according to the laws of the strictest justice, called commutative justice, supported however by Christian charity. Free competition, kept within just and definite limits, and still more economic power, must be brought under the effective control of the public authority, in matters appertaining to the latter's competence. The public institutions of the nations must be such as to make the whole of human society conform to the needs of the common good, that is, to the standard of social justice. If this is done, the economic regime, that most important branch of social life, will necessarily be restored to right and healthy order.

2. The changes in socialism

111 Since the days of Leo XIII, socialism too, the chief enemy with which his battles were waged, has, no less than the economic regime, undergone profound changes. At that time socialism could almost be termed a single system, which defended certain definite and mutually coherent doctrines. Nowadays it has in the main become divided into two opposing and often bitterly hostile camps, neither of which, however, has abandoned the anti-Christian basis which was ever characteristic of socialism.

(a) The more violent section: Communism

112 One section of socialism has undergone approximately the same change as that through which, as We have described, the capitalist economic regime has passed; it has degenerated into communism. Communism teaches and pursues a twofold aim: merciless class warfare, and complete abolition of private ownership; and this it does, not in secret and by hidden methods, but openly, publicly, and by every means, even the most violent. To obtain these ends, communists shrink from nothing and fear nothing; and when they

have acquired power, it is monstrous beyond belief how cruel and inhuman they show themselves to be. Evidence for this is the ghastly destruction and ruin with which they have laid waste immense tracts of Eastern Europe and Asia; while their antagonism and open hostility to Holy Church and to God Himself are too well, alas! only too well proved by facts and perfectly known to all. We do not think it necessary to warn upright and faithful children of the Church against the impious and nefarious character of communism. But We cannot contemplate without sorrow the heedlessness of those who seem to despise these imminent dangers, and with a sort of indolent apathy allow the propagation far and wide of those doctrines, which seek by violence and bloodshed the destruction of the whole of society. Even more severely must be condemned the foolhardiness of those who neglect to remove or modify such conditions as exasperate the hearts of the people, and so prepare the way for the overthrow and ruin of the social order.

113 **(b) The more moderate section which has retained the name of socialism**

The other section, which has retained the name of socialism, is much less radical in its views. Not only does it condemn recourse to violence; it even mitigates class warfare and the abolition of private property and qualifies them to some extent, if it does not actually reject them. It would seem as if socialism were afraid of its own principles and of the conclusions drawn therefrom by communists, and in consequence were tending towards the truths which Christian tradition has always held in respect; for it cannot be denied that its opinions sometimes closely approach the just demands of Christian social reformers.

114 **It recedes somewhat from class warfare and the abolition of private property**

For class warfare, provided it abstains from enmities and mutual hatred, changes little by little into a justifiable dispute, based upon the desire of justice. If this is by no means the happy social peace

which we all long for, it can be and ought to be a point of departure for the mutual cooperation of vocational groups. The war waged against private ownership has more and more abated, and is being so limited that ultimately it is not the possession of the means of production which is attacked, but a form of social authority which property has usurped in violation of all justice. This authority in fact pertains not to individual owners, but to the State. If these changes continue, it may well come about that gradually these tenets of mitigated socialism will no longer be different from the programme of those who seek to reform human society according to Christian principles. For it is rightly contended that certain forms of property must be reserved to the State, since they carry with them a power too great to be left to private individuals without injury to the community at large.

Just demands and desires of this kind contain nothing 115
opposed to Christian truth; much less are they peculiar to socialism. Those therefore who look for nothing else, have no reason for becoming socialists.

Is a middle course possible?

It must not be imagined however 116
that all the socialist sects or factions which are not communist have in fact or in theory, uniformly returned to this position. For the most part they do not reject class warfare or the abolition of property, but merely introduce qualifications. Now when false principles are thus mitigated and in some sense waived, the question arises, or rather is unwarrantably proposed in certain quarters, whether the principles of Christian truth also could not be somewhat moderated and attenuated, so as to meet socialism as it were halfway upon common ground. Some are enticed by the empty hope of gaining in this way the socialists to our cause. But such hope is vain. Those who wish to be apostles amongst the socialists must preach the Christian truth whole and entire, openly and sincerely, without any connivance at error. If they wish in truth to be heralds of the Gospel, let their first endeavour be to convince socialists that their demands,

in so far as they are just, are defended much more cogently by the principles of Christian faith, and are promoted much more efficaciously by the power of Christian charity.

117 But what if, in the matter of class war and private ownership, socialism is so mitigated and amended, that on these points nothing reprehensible can any longer be found in it? Has it thereby freed itself from its natural opposition to the Christian religion? This is a question which holds many minds in suspense; and many are the Catholics who, realizing clearly that Christian principles can never be either sacrificed or minimized, seem to be raising their eyes towards the Holy See, and earnestly beseeching Us to decide whether or not this form of socialism has retracted so far its false doctrines that it can now be accepted without the loss of any Christian principles, and be in a sense baptized. In Our fatherly solicitude We desire to satisfy these petitions, and Our pronouncement is as follows: Whether considered as a doctrine, or as an historical fact, or as a movement, socialism, if it really remains socialism, cannot be brought into harmony with the dogmas of the Catholic Church, even after it has yielded to truth and justice on the points We have mentioned; the reason being that it conceives human society in a way utterly alien to Christian truth.

118 **Socialism has a concept of society and the social character of men utterly foreign to Christian truth**

For according to Christian doctrine man, endowed with a social nature, is placed here on earth in order that, spending his life in society, and under an authority ordained by God,[1] he may cultivate and evolve to the full all his faculties to the praise and glory of his Creator; and that, by fulfilling faithfully the functions of his trade or other calling, he may attain both to temporal and eternal happiness. Socialism, on the contrary, entirely ignorant of and unconcerned about this sublime end both of individuals and of society, affirms that human society was instituted merely for the sake of material well-being.

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1 Cf. Rom., xiii, 1.

For from the fact that goods are produced more efficiently by a suitable division of labour than by the scattered efforts of individuals, socialists argue that economic activity, of which they see only the material side, must necessarily be carried on collectively, and that because of this necessity men must surrender and submit themselves wholly to society, so far as the production of wealth is concerned. Indeed, the possession of the greatest possible amount of goods which serve for the conveniences of this life is esteemed so highly, that man's higher goods, not even excepting liberty, must, they claim, be subordinated and even sacrificed to the exigencies of the most efficient production. They affirm that the loss of human dignity, resulting from these socialized methods of production, will be easily compensated for by the abundance of goods socially produced and poured forth to individuals, in order that they may be freely used at choice for the conveniences and comforts of life. Society, therefore, as socialism conceives it, is on the one hand impossible and unthinkable without the use of obviously excessive compulsion; on the other it no less fosters a false liberty, since in such a scheme no place is found for true social authority, which is not based on temporal and material well-being, but descends from God alone, the Creator and last end of all things.[1] 119

Catholic and socialist are contradictory terms

If, like all errors, socialism contains a certain element of truth (and this the Sovereign Pontiffs have never denied), it is nevertheless founded upon a doctrine of human society peculiarly its own, which is opposed to true Christianity. Religious socialism, Christian socialism, are expressions implying a contradiction in terms. No one can be at the same time a sincere Catholic and a socialist properly so called. 120

Cultural socialism

All that We have thus far renewed and confirmed by Our sovereign 121

1 Encycl. *Diuturnum illud,* June 29, 1881.

authority, applies equally to a certain new socialist activity, hitherto little known, but nowadays common to many sections of socialism. Its chief aim is the formation of mind and character. With an appearance of friendly interest, in a special way it attracts even little children and wins them over to itself, though it extends its efforts to people of all ages, in order to make of them convinced socialists who are to mould society on socialist lines.

122 In Our Encyclical Letter *Divini illius Magistri*[1] We have expounded at length the principles on which Christian education rests and the end which it pursues; the contradiction between these and the activities and aims of cultural socialism, is so clear and evident as to require no comment. Nevertheless, the formidable dangers which this form of socialism brings in its train, seem to be ignored or underestimated by those who are little concerned to resist it with strength and zeal, as the gravity of the situation demands. It is a duty of Our pastoral office to warn these men of the grave danger which threatens. Let all bear in mind that the parent of this cultural socialism was liberalism, and that its offspring will be bolshevism.

Catholic deserters to socialism

123 This being so, you can understand, Venerable Brethren, with what grief We perceive, in certain countries particularly, not a few of Our children, who, while still preserving, as We are convinced, their true faith and good will, have deserted the camp of the Church and passed over to the ranks of socialism. Some openly glory in the name of socialist and profess socialist doctrines; others, either through thoughtlessness, or even almost in spite of themselves, join associations which professedly or actually are socialist.

124 In Our paternal solicitude, therefore, We turn over in Our mind and try to understand what can have been the reason of their going so far astray; and We seem to hear what many of them allege in excuse: the Church

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1 Encycl. *Divini illius Magistri*. December 31, 1929.

and those professing attachment to the Church favour the rich, and neglect the workers and have no care for them; they were obliged therefore in their own interest to join the socialist ranks.

It is certainly lamentable, Venerable Brethren, that 125
there have been, and that there are even now, some who, while professing themselves to be Catholics, are well-nigh unmindful of that sublime law of justice and charity which binds us not only to give each man his due, but to succour our needy brethren as Christ our Lord Himself,[1] worse still, that there are those who, out of greed for gain, do not fear to oppress the workers. Indeed there are some who even abuse religion itself, trying to cloak their own unjust impositions under its name, that they may protect themselves against the manifestly just protests of their employees. We shall never desist from gravely censuring such conduct. Such men are the cause that the Church, without deserving it, may have had the appearance and might be accused of taking sides with the wealthy, and of being unmoved by the needs and the sufferings of the disinherited. That this appearance and this accusation are undeserved and unjust, the whole history of the Church clearly shows; the very Encyclical, the anniversary of which we are celebrating, affords the clearest evidence that these calumnies and contumelies have been most unjustly cast upon the Church and upon her teaching.

An invitation to return

126 But We are far indeed from being exasperated by these injustices, or dejected by Our fatherly sorrow. We have no wish to drive away or repel Our children who have been so unhappily deceived, and who are wandering so far from the paths of truth and salvation. On the contrary, We invite them with all possible solicitude to return to the maternal bosom of the Church. God grant that they listen to Our voice. God grant that whence they set out, thither they may return, to their Father's house; that where their true place is, there they may remain, amongst the ranks of those who, zealously

1 *St. James,* ch. 2.

following directions promulgated by Leo XIII and solemnly repeated by Ourselves, strive to reform society according to the mind of the Church, on a firm basis of social justice and social charity. Let it be their firm persuasion that nowhere, even on earth, can they find greater happiness than in company with Him, who being rich became poor for our sakes, that through His poverty we might become rich;[1] who was poor and in labours from His youth; who invites to Himself all who labour and are burdened, that He may refresh them bounteously in the love of His Heart;[2] who, in fine, without any respect for persons, will require more of him to whom more has been given,[3] and will render to every man according to his works.[4]

[(2) THE ROOT OF SOCIAL DISORDER AND THE REMEDY]

127 **3. Moral renovation** However, if we examine matters more diligently and more thoroughly, we shall perceive clearly that this longed-for social reconstruction must be preceded by a renewal of the Christian spirit from which so many people engaged in industry have at times lamentably departed. Otherwise, all our endeavours will be futile, and our house will be built, not upon a rock, but upon shifting sand.[5]

128 We have passed in review, Venerable Brethren and Beloved Children, the state of the modern economic regime, and have found very serious defects in it. We have investigated anew socialism and communism, and have found them, even in their mitigated forms, far removed from the precepts of the Gospel.

129 "And if society is to be healed now"—We use the

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1 II Cor. viii, 9.
2 Matt., xi, 28.
3 Cf. Luke, xii, 48.
4 Matt., xvi, 27.
5 Cf. Matt., vii, 24 ff.

words of Our Predecessor—" in no way can it be healed save by a return to Christian life and Christian institutions."[1] For Christianity alone can supply an efficacious remedy for the excessive solicitude for transitory things, which is the origin of all vices. When men are fascinated by and completely absorbed in the things of the world, it alone can draw away their attention and raise it heavenwards. And who will deny that this remedy is now urgently needed by society?

The chief disorder of the modern regime —ruin of souls

130 For the minds of all men are impressed almost exclusively by temporal upheavals, disasters and ruins. If we view these evils with Christian eyes, as we should, what are they in comparison with the ruin of souls? Nevertheless it is not rash to say that the present conditions of social and economic life are such as to create for vast multitudes of souls very serious obstacles in the pursuit of the one thing necessary, their eternal salvation.

131 Constituted Pastor and Protector of these innumerable sheep by the Prince of Pastors who redeemed them by His Blood, We can scarcely restrain our tears when we reflect upon this, the greatest of the dangers which threaten them. Our Pastoral office, moreover, reminds Us to search constantly with paternal solicitude for means of coming to their assistance, to appeal also to the unwearying zeal of others who are bound to this cause by justice and charity. For what will it profit men that a wiser employment of wealth makes it possible for them to gain even the whole world, if thereby they suffer the loss of their own souls?[2] What will it profit to teach them sound economic principles, if they permit themselves to be so swept away by selfishness, by unbridled and sordid greed, that " hearing the commandments of the Lord, they do all things contrary."[3]

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1 Encycl. *Rerum Novarum*, §22.

2 Cf. Matt., xvi, 26.

3 Cf. Judges, ii, 17.

132 **The cause of this loss of souls**

The fundamental cause of this defection from the Christian law in social and economic matters, and of the apostasy of many working men from the Catholic faith which has resulted from it, lies in the disorderly affections of the soul, a sad consequence of original sin. By original sin the marvellous harmony of man's faculties has been so deranged, that now he is easily led astray by evil desires, and strongly tempted to prefer the transient goods of this world to the lasting goods of heaven. Hence comes that unquenchable thirst for riches and temporal possessions, which has indeed at all times impelled men to break the law of God and trample on the rights of their neighbour; but which, owing to the condition of the economic world to-day, lays more snares than ever for human weakness. For the uncertainty of economic life and especially of the economic regime demands the keenest uninterrupted straining of energy on the part of those engaged therein; and as a result some have become so hardened against the stings of conscience as to hold all means good which enable them to increase their profits, and to safeguard against sudden changes of fortune the wealth amassed by great and assiduous efforts. Easy returns, which an unregulated market offers indiscriminately, attract to the buying and selling of goods very many whose one aim is to make rapid profits with the least labour. By their unchecked dealings, prices are raised and lowered out of mere greed for gain so frequently as to frustrate the most prudent calculations of manufacturers. The laws enacted for joint-stock companies with limited liability have given occasion to abominable abuses. For responsibility thus weakened makes little impression, as is evident, upon the conscience: very serious injustices and frauds are perpetrated beneath the shelter of the company's name; boards of directors, unmindful of their trust, betray the rights of those whose savings they administer. Finally, We must not omit to mention those crafty men who, absolutely indifferent as to whether their trade provides anything really useful, do not hesitate to stimulate human desires, and, when these

have been aroused, make use of them for their own profit.

A stern insistence on the moral law, enforced with 133
vigour by civil authority, could have dispelled or even averted these enormous evils. This, however, was too often lamentably wanting. For at the time when the new economic order was beginning, the doctrines of rationalism had already taken firm hold of large numbers, and an economic science alien to the true moral law quickly arose, and consequently free rein was given to man's inordinate desires.

As a result, a much greater number than ever before, 134
solely concerned with adding to their wealth by any means whatsoever, sought their own selfish interests above all things; they had no scruple in committing the gravest crimes against others. Those who first entered upon this broad way which leads to destruction,[1] easily found many imitators of their iniquity because of their apparent success, their extravagant display of wealth, their derision of what they called the baseless scruples of others, and the crushing of more conscientious competitors.

With the leaders of business abandoning the true path, 135
it was easy for the working-class also to fall at times into the same abyss; all the more so, because very many employers treated their workmen as mere tools, without any concern for the welfare of their souls, indeed, without the slightest thought of spiritual things. We are appalled if we consider the frightful perils to which the morals of workers (particularly of young people) and the virtue of girls and women are exposed in modern factories; if we recall how the present economic regime and above all the disgraceful housing conditions create obstacles to the family tie and family life; if we remember the insuperable difficulties placed in the way of a proper observance of the holy days; and if we reflect on the universal weakening of that really Christian spirit which formerly produced such lofty

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1 Cf. Matt., vii, 13.

sentiments, even in uncultured and illiterate men. In its stead, man's one solicitude is to obtain his daily bread in any way he can. And so bodily labour, which even after original sin was decreed by Providence for the good of man's body and soul, is in many instances changed into an instrument of perversion; for from the factory dead matter goes out improved, whereas men there are corrupted and degraded.

136

The remedies: must be inspired by (a) Economic life Christian principles

For this deplorable ruin of souls, which, if it continues, will frustrate all efforts to reform society, there can be no genuine remedy other than an open and sincere return to the teaching of the Gospel. Men must observe anew the precepts of Him who alone has the words of eternal life,[1] words which, even when heaven and earth pass, shall not pass.[2] All those versed in social matters earnestly demand a rational reorganization in order to bring back economic life to sound and true order. But this order, which We Ourselves most earnestly desire and make every effort to promote, will be quite faulty and imperfect, unless all man's activities harmoniously unite to imitate and, as far as it is humanly possible, attain the marvellous unity of the Divine plan. This is the perfect order which the Church preaches with intense earnestness, and which right reason demands; which places God as the first and supreme end of all created activity, and regards all created goods as mere instruments under God, to be used only in so far as they help towards the attainment of our supreme end. Nor is it to be imagined that gainful occupations are thereby belittled or deemed less consonant with human dignity. On the contrary, we are taught to recognize and reverence in them the manifest will of God the Creator, who placed man upon earth to work it and use it in various ways, in order to supply his needs. Those who

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1 Cf. John, vi, 70.

2 Cf. Matt., xxiv, 35.

are engaged in production are not forbidden to increase their fortunes in a lawful and just manner; indeed it is right that he who renders service to society and enriches it, should himself have his proportionate share of the increased social wealth, provided always that in seeking this he respects the laws of God and the rights of others, and uses his property in accord with faith and right reason. If these principles be observed by all, everywhere and at all times, not merely the production and acquisition of goods, but also the use of wealth, now often so wrongful, will within a short time be brought back again to the standards of equity and just distribution. Mere sordid selfishness, which is the disgrace and the great sin of the present age, will be opposed in very deed by the kindly yet forcible law of Christian moderation, whereby man is commanded to seek first the kingdom of God and His justice, confiding in God's liberality and definite promise that temporal goods also, in so far as he has need of them, will be added unto him.[1]

(b) The law of charity must operate

137 Now, in effecting this reform, charity, " which is the bond of perfection,"[2] must always play a leading part. How completely deceived are those rash reformers who, zealous only for commutative justice, proudly disdain the help of charity ! Certainly charity cannot take the place of justice unfairly withheld. But, even though a state of things be pictured in which every man receives at last all that is his due, a wide field will always remain open for charity. For justice alone, however faithfully observed, though it can indeed remove the cause of social strife, can never bring about a union of hearts and minds. Yet this union, binding men together, is the main principle of stability in all institutions, no matter how perfect they may seem, which aim at establishing social peace and promoting

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1 Cf. Matt., vi, 33.
2 Coloss., iii, 14.

mutual aid. In its absence, as repeated experience proves, the wisest regulations come to nothing. Then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of one great family, and children of the same Heavenly Father, and further, that they are " one body in Christ, and everyone members one of another,"[1] so that " if one member suffer anything, all members suffer with it."[2] Then the rich and others in power will change their former neglect of their poorer brethren into solicitous and effective love; will listen readily to their just demands, and will willingly forgive them the faults and mistakes they may possibly make. The workers too will lay aside all feelings of hatred or envy, which the instigators of social strife exploit so skilfully. Not only will they cease to feel discontent at the position assigned them by divine Providence in human society; they will become proud of it, well aware that they are working usefully and honourably for the common good, each according to his office and function, and are following more closely in the footsteps of Him, who being God, chose to become a carpenter among men, and to be known as the son of a carpenter.

138 **A difficult task** Because of this new diffusion throughout the world of the Gospel spirit, which is a spirit of Christian moderation and of universal charity, We confidently look forward to that complete and much desired renewal of human society, and to " The peace of Christ in the Kingdom of Christ," to which We firmly resolved at the very beginning of Our Pontificate to devote all Our care and Our pastoral solicitude.[3] You, Venerable Brethren, who by ordinance of the Holy Spirit rule with Us the Church of God,[4]

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1 Rom. xii, 5.
2 I Cor., xii, 26.
3 Encycl. *Ubi Arcano*, December 23, 1922.
4 Cf. Acts, xx, 28.

are labouring strenuously and with admirable zeal, in all parts of the world, including missions among pagans, towards this same end of capital importance and necessity to-day. To you be the well-deserved meed of praise; and at the same time to all those, clergy and laity, whom We rejoice to see daily taking part in this great work, and affording valuable help, Our beloved sons devoted to Catholic Action, who with extraordinary zeal aid Us in the solution of social problems, in so far as the Church in virtue of her divine institution has the right and the duty to concern herself with them. With repeated insistence We exhort all these in the Lord to spare no labour and be overcome by no difficulty, but daily more to take courage and be valiant.[1] The task We propose to them is indeed difficult, for well do We know that many are the obstacles to be overcome on either side, whether amongst the higher classes of society or the lower. Still let them not lose heart. To face stern combats is the part of a Christian; and to endure severe labour is the lot of those who, as good soldiers of Christ,[2] follow more closely in His footsteps.

Relying therefore solely on the assistance of Him 139
who "will have all men to be saved,"[3] let us devote all our energies to helping those unhappy souls who are turned away from God; let us withdraw them from the temporal cares in which they are too much involved, and teach them to aspire with confidence to things that are eternal. At times, indeed, this will be easier to accomplish than appears at first sight; for if in the depths of even the most abandoned hearts there lurk, like sparks beneath the ashes, spiritual forces of unexpected strength—a clear testimony of a naturally Christian soul —how much more must these abide in the hearts of the many who, largely through ignorance or external circumstances, have been led into error.

For the rest, the associations of the workers them- 140

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1 Cf. Deut., xxxi, 7.
2 II Tim., ii, 3.
3 I Tim., ii, 4.

selves provide glad signs of coming social reconstruction. To the great joy of Our heart we discern amongst them dense masses of young workers, who listen readily to the call of divine grace and strive with splendid zeal to win their fellows to Christ. No less praise is due to those leaders of working men's organizations who, sacrificing their own interests, and anxious only for the good of their companions, strive with prudence to promote their just demands and to bring them into harmony with the prosperity of their trade or profession, and who do not permit themselves to be deterred from this noble task by any obstacle or any distrust. Further, many young men, destined soon by reason of their talents or their wealth to hold distinguished places in the foremost ranks of society, are studying social problems with growing earnestness. These youths encourage the fairest hopes that they will devote themselves wholly to social reconstruction.

141 **The course to be followed**

Present circumstances therefore, Venerable Brethren, indicate clearly the course to be followed. Nowadays, as more than once in the history of the Church, We are confronted with a world which in large measure has almost relapsed into paganism. In order to bring back to Christ these whole classes of men who have denied Him, we must gather and train from amongst their very ranks auxiliary soldiers of the Church, men who well know their mentality and their aspirations, and who by kindly fraternal charity will be able to win their hearts. Undoubtedly the first and immediate apostles of the working-men must themselves be working-men, while the apostles of the industrial and commercial world should themselves be employers and merchants.

142 It is especially your duty, Venerable Brethren, and that of your clergy, to seek diligently, to select prudently, and train suitably these lay apostles, amongst working men and amongst employers. No easy task is here imposed upon the clergy, wherefore all candidates for the sacred priesthood must be adequately prepared to meet it by intense study of social matters; but it is

particularly necessary that they whom you specially select and devote to this work should show themselves endowed with a keen sense of justice, ready to oppose with manly constancy unjust claims and unjust actions; who avoid every extreme with consummate prudence and discretion; who are, above all, thoroughly imbued with the charity of Christ, which alone has power to incline men's hearts and wills firmly yet gently to the laws of equity and justice. This course, already productive of success in the past, we must follow now with alacrity.

Further, We earnestly exhort in the Lord the beloved 143
sons who are chosen for this task, to devote themselves whole-heartedly to the formation of the men entrusted to them. In the execution of this most priestly and apostolic work, let them make opportune use of the powerful resources of Christian training, by instructing youth, by founding Christian associations, by forming study-circles on Christian lines. Above all, let them hold in high esteem and employ with diligence for the benefit of their disciples, the Spiritual Exercises, a most precious means of personal and of social reform, as We said in Our Encyclical *Mens Nostra*.[1] These Exercises We declared in express terms to be most useful for the laity in general and especially for the workers, and We warmly recommended them; for in that school of the spirit, not only are excellent Christians formed, but real apostles of every state of life are trained and enkindled with the fire of the Heart of Christ. From that school they will go forth, as the Apostles from the Cenacle in Jerusalem, strong in faith, unconquerable in steadfastness under trials, aflame with zeal, eager only for the spread in every way of the Kingdom of Christ.

And in truth, the world has nowadays sore need of 144
valiant soldiers of Christ ready to work with all their strength to preserve the human family from the dire havoc which would befall it, were the teachings of the Gospel to be flouted, and a social order permitted to prevail, which spurns no less the laws of nature than

1 Encycl. *Mens Nostra*, December 20th, 1929.

those of God. For herself, the Church of Christ, built upon the solid rock, has nothing to fear, for she knows that the gates of Hell shall not prevail against her;[1] and the experience of centuries has taught her that storms, even the most violent, will pass away, leaving her stronger and triumphantly victorious. But her maternal heart cannot but be stirred at the thought of the countless ills which tempests of the kind would bring to so many thousands; at the thought, above all, of the immense spiritual evils which would ensue, entailing the eternal ruin of so many souls redeemed by the blood of Christ.

145 No stone then must be left unturned to avert these grave misfortunes from human society; towards this one aim must tend all our effort and endeavour, supported by assiduous and fervent prayers to God. For, with the assistance of Divine Grace, the destiny of the human family lies in our hands.

146 Let us not permit, Venerable Brethren, the children of this world to seem wiser in their generation than we, who by God's goodness are children of Light.[2] We see these men most shrewdly select and train resolute disciples, who spread their false doctrines every day more widely amongst men of every station and of every clime. And when it becomes a question of attacking more vehemently the Church of Christ, we see them lay aside their internal quarrels, link up harmoniously into a single battle-line, and strive with united forces towards this common aim.

147 **Intimate union and harmony**

No one indeed is unaware of the many and splendid works in the social and economic field, as well as in education and religion, laboriously set in motion with indefatigable zeal by Catholics. But this admirable and self-sacrificing activity not infrequently loses some of its effectiveness by being directed into too many different channels. Let,

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1 Matt., xvi, 18.

2 Luke, xvi, 8.

then, all men of good will stand united. Let all those who, under the pastors of the Church, wish to fight this good and peaceful fight of Christ, as far as talents, powers and station allow, strive to play their part in the Christian reconstruction of human society which Leo XIII inaugurated in his immortal Encyclical *Rerum Novarum*. Let them seek, not themselves and the things that are their own, but the things that are Jesus Christ's.[1] Let them not urge their own ideas with undue persistence, but be ready to abandon them, however admirable, should the greater common good seem to require it: that in all and above all Christ may reign and rule, to whom be honour and glory and power for ever and ever.[2]

That this happy result may be attained, Venerable Brethren and Beloved Children, We impart to you all, members of the great Catholic family entrusted to Our care, but with special affection of Our heart to artisans and other workers engaged in manual labour, by divine Providence committed to Us in a particular manner, and to Christian employers and masters, with paternal affection, the Apostolic Benediction.

Given at Rome, at Saint Peter's, the fifteenth day of May, in the year 1931, the tenth of Our Pontificate.

PIUS PP. XI.

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1 Philipp., ii, 21.
2 Apoc., v, 13.

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